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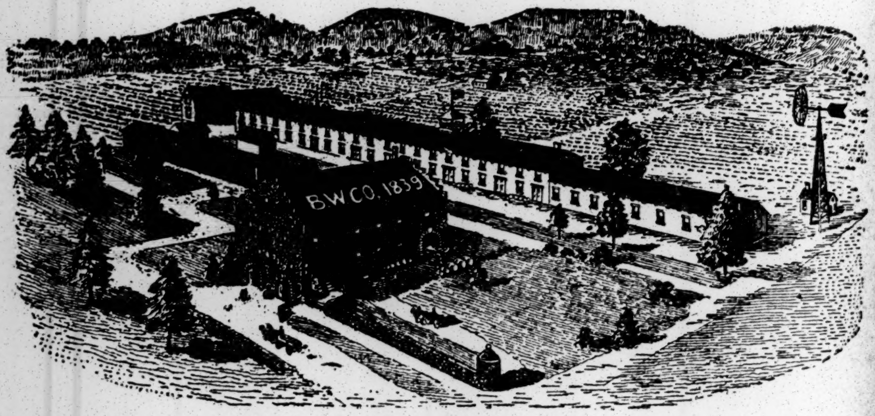

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THE ECCLESIASTICAL REVIEW

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THE THEOLOGY OF MEDITATION.

MEDITATION AND THE PRIEST.

ONE OF THE DOCTRINES most stressed during a seminary course is the truth that meditation is necessary for the successful living of a priestly life. As a distinct exercise, meditation is not one of the absolute requisites for salvation.[1] However, it is listed in theology among the means for the attainment of perfection.[2] In the seminary there is an ever-recurring insistence upon the fact that a priestly career, to be successful, must be a life of perfection, a life therefore which is not to be attained without the practice of meditation. The "Exhortation to the Catholic Clergy",[3] by the venerated Pius X, so highly praised by the present gloriously reigning pontiff, Pius XI, and by him earnestly recommended to the priesthood of our times,[4] contains a magisterial summary of this doctrine of the necessity of meditation in the life of the priest. Of daily meditation the holy Pius X wrote, "there is no priest who can neglect this without a serious note of carelessness and danger to his soul." Making his own the teaching of Saint Bernard in his book *De*

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[1] Meynard, *Traité de la Vie Intèrieure,* ou Petite Somme de Théologie Ascétique et Mystique", nouvelle édition, modified and completed by Gerest, Paris, 1923; vol. I, p. 369.

[2] Meynard, *o.c.,* cites it among the great means for spiritual progress. The teaching is contained explicitly in Joseph a Spiritu Sancto, *Cursus Theologiae Mystico-Scholasticae,* new edition prepared by Anastasius a Sancto Paulo; vol. 2, Bruges, 1925, p. 8; and in Thomas a Vallgornera, *Mystica Theologia Divi Thomae,* editio quinta a Berthier exacta, Turin, 1927, vol. 1, pp. 213-217.

[3] Letter "Haerent Animo", 4 August, 1908.

[4] Encyclical "Ad Catholici Sacerdotii", 20 Dec. 1935; commented by Dom Francis Walsh in *The Priest, God and the World,* New York, 1937, p. 132.

Consideratione, he continues, " he (Saint Bernard) teaches us what treasures of spiritual profit meditation can give us, and warns that it is not only something entirely good, but wholly necessary."

Pius X offers two proofs for his teaching, the one direct and the other indirect. Meditation must necessarily be something requisite for the priest because otherwise the very frequency with which he performs his sacred functions would tend to make him careless about their meaning and import. Again, without the defence of meditation the very world in which he lives might infect the priest with its own inquity. And, to live the priestly life in all of its perfection, to appreciate the doctrine of which he is the preacher and the custodian the priest must have recourse to this exercise. The indirect reason is the sombre indication of the priests who have neglected this exercise. The holy pontiff laid special stress upon the error of those men who claimed pressure of other sacerdotal tasks as an excuse from the duty of meditation.

Although seminarians are duly impressed with the necessity of meditation, and scrupulously instructed in the procedure of the various methods, there is still a clearly defined attitude of diffidence among priests on the subject of this exercise. By far the greater number of priests perform their daily meditation faithfully. Yet, even the most generous among them frequently express anxiety about the conduct of meditation. They are troubled about an unexpected, and almost inexplicable difficulty attendant upon the work.

THEOLOGICAL CHARACTER OF MEDITATION.

By its very nature, meditation is a very difficult task. Yet its difficulty is increased tremendously by the absence of proper theological direction. By the very fact that it is an exercise of human reason on a subject matter that is definitely supernatural, meditation could not be an easy work. Still, incomplete or obscure theological indication engenders a much more serious difficulty. Meditation is completely a theological subject, and one which must be considered from the point of view of theology itself. Numerous " spiritual books " and " works of piety " do far more harm than good through an inadequate presentation of its notion, its conditions, its object and effects.[5] They are imperfect precisely in so far as they deviate from, or ignore the theological background of meditation.

The traditional theology of the Catholic Church contains the essential teachings on meditation. When these teachings are known and observed, the extrinsic difficulty attendant upon this exercise are obviated. This teaching is contained, not only in the form of general principles, but in proper and practical conclusions, of immediate moment to the priest, and to every Catholic who wishes to utilize meditation in order to advance along the path of perfection. We are following the explicit command of our Holy Father, Pope Pius XI when we look especially to the Angelic Doctor, Saint Thomas Aquinas for a competent and adequate expression of the principles and conclusions of the spiritual doctrine. "If anyone is desirous of knowing these chapters of ascetic and mystical theology, let him have recourse, first of all, to the Angelic Doctor." [6]

MEDITATION AND PRAYER.

An outstanding source of extrinsic difficulty about the practice of meditation comes from the utterly untheological procedure of dealing with it as something practically distinct from prayer itself. No competent works on prayer would deny that there is a distinct nexus between meditation and prayer, in the strict sense of the term, but some of them, while admitting the fact of the connexion, deal with it in such a way as to nullify the effects of that fact. Bremond, one of the prominent authors who reject the "petition of fitting things from God" as the proper definition of prayer, speaks of meditation as an exercise having some sort of shadowy bearing upon the raising of the mind to God,[7] which for him is the adequate definition of prayer itself.[8] Others, more numerous, consider meditation as something similar to mental prayer,[9] or as an exercise perfected and formed in the process of this prayer.[10] Unfortunately however, most of them pass over the central and essential fact that meditation is a distinct part of the process of prayer, the process that is demanded by, and which centers around the fundamental act of petition. The fixing of the function of meditation in the process of prayer is one of the achievements of the Thomistic theology of the spiritual life.

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[5] This characteristic is noted by Garrigou-Lagrange in *Le Sauveur et Son Amour pour Nous*, Juvisy, 1933; avantpropos, p. xi.

[6] Encyclical "Studiorum Ducem," 29 June, 1923; commented by Lavaud, Paris, 1925.

[7] Henri Bremond, *Introduction à la Philosophie de la Prière*, Paris 1928, p. 63.

[8] Bremond, *o.c.*, p. 13.

[9] Tanquerey, *Précis de Théologie Ascétique et Mystique*, 5th edition, Paris and Tournai 1925. This work is translated as *The Spiritual Life*. The references are to paragraph numbers, not to pages—# *667*.

To understand the definition of meditation, we may profitably enter into a process of comparison, in which we shall see the distinction between this exercise and the other acts which are related to it. The first subject of comparison may well be the term mental prayer, the French " oraison ". In the section of the Codex in which the doctrine of " Haerent animo " is presented, it is said that ordinaries should see to it that clerics sanctify each day with *mental prayer*.[11] There are six terms, the understanding of which will contribute materially to the understanding of meditation and its place in the spiritual life. These are: 1) prayer in the widest acceptance of which it is capable; 2) a more restricted sense in which the same term can be understood; 3) prayer in the strict sense, or the essential scholastic definition of prayer; 4) mental prayer itself; 5) contemplation, and 6) theology.

PRAYER AS AN ACT AND AS A PROCESS.

Scientifically the study should begin with the definition of prayer in the strict sense, since it is upon this that the function of meditation depends. The greater number of the works of moral theology, as well as the more considerable scholastico-mystical books follow Saint Thomas Aquinas in using the words of Saint John Damascene[12] to express the traditional Catholic definition of prayer in its essence. According to this definition prayer is the petition of fitting things from God, begging God for what is good in the supernatural order, *petitio decentium a Deo*.[13] It is worthy of note that this definition is based upon the doctrine of Holy Scriptures, and upon the express teachings of our Lord Himself.

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[10] Naval, *Theologiae Asceticae et Mysticae Cursus*, Latin version by Fernandez, second edition, Turin, 1925. The position of this author on this point, as well as on many other theoretical questions, is somewhat ambiguous. He professes to see in meditation an exercise distinct from prayer, but later he lists it as one of the degrees of prayer itself.

[11] Canon 125.

[12] *De Fide Orthodoxa*, book 3, chapter 24, Migne, P. G. vol. 94, col. 1090.

[13] Saint Thomas Aquinas, *Commentarium in Petrum Lombardum*, IV Sent. Dist. XV; qu. iv; art. 1; sol. 1. and *Summa Theologica*, IIa IIae, qu. 83; art. 1.

The traditional theology is insistent upon the accuracy of this definition. Hence the tentatives of those writers who, like Bremond,[14] Fonck [15] and Naval,[16] attempt to discredit this definition, and substitute another as more perfectly expressive of the nature of prayer are inaccurate even from a speculative point of view. However, as in other cases, an error about even an apparently abstruse speculative aspect of theology has immediate and unfortunate repercussions in practical teachings. The rather bizzarre teachings of Bremond on meditation can be traced to this primary error. And any teaching on meditation which is not based upon this central fact is bound to be incomplete, and may be positively misleading.

Prayer is essentially a petition. A petition is an act of the practical intelligence by which we ordain an effect to be produced by a superior. A petition is distinguished from a command, also an act of the practical intelligence by which we ordain some effect to be accomplished by another, precisely in so far as it is addressed to a superior.[17] And, in the case of prayer, this superior is God Himself. Consequently, both in its function as an act of the practical intellect, and by reason of the fact that it is addressed to God, the petition of prayer demands a certain background of other acts. This series of acts makes up the process of prayer, a process the central and essential portion of which is the petition. Actually we find this certified even in the liturgical prayers of the Church.[18] For in these the act of petition is found in its proper background of recognition and appreciation of the divine perfections. The definition of prayer, in the broad sense, the *ascensio mentis ad Deum* [19] of Saint John Damascene is shown by Joseph a Spiritu Sancto [20] to apply to this process. The Carmelite theologian calls the *petitio decentium a Deo* the definition of the scholastics,[21] and shows that it applies to the very essence of prayer, while the other refers to the entire process which centers around the essential act of petition.

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[14] Bremond, *o. c.* pp. 12-13, prefers the " ascensio mentis ad Deum ".

[15] Fonck, article " Prière," in *Dictionnaire de Théologie Catholique*, Fasc. 112, column 175, Paris 1935, prefers the " collocutio cum Deo."

[16] Naval, *o.c.*, also prefers the " collocutio cum Deo."

[17] Saint Thomas, *l. c.*

[18] Saint Thomas, *Summa Theologica*, IIa IIae, qu. 83, art. 17; and *Comm. in Epistolas Sancti Pauli*, in I ad Tim. Cap. II; Lect. 1.

[19] *De Fide Orthodoxa*, *l. c.*

[20] Joseph a Spiritu Sancto, *o.c.;* vol. II; p. 41; calls this the definition of the mystics.

ANALYSIS OF THE PROCESS OF PRAYER.

Saint Thomas Aquinas was keenly aware of the importance of this double definition of prayer. He saw that it was not enough to repeat the definitions, as the ordinary manuals of moral theology give them: he would show their interrelation. For in the understanding of that interrelation, and of the dependence of the reality of prayer in the broad sense upon the essential petition of prayer, is contained the key to the theology of prayer itself. He gave this teaching especially in those places where he treats *ex professo* of the parts which go to make up the process of prayer.[22] He bases his teaching upon the doctrine of Saint Paul, contained in two of his epistles, the first to Timothy, and that addressed to the Philippians. In his commentary on the first of these texts, the Angelic Doctor writes, " He (Saint Paul) distinguishes four acts in prayer, namely obsecrations, prayers, petitions and thanksgivings. Three of these refer to a benefice that is to be obtained, and one to a favor that is already possessed. In begging for favors three acts are requisite. First the one petitioning should assign the cause for which this favor is to be granted. Secondly, he should show that this cause is reasonable. Thirdly he should state the petition itself. And in praying we should do as the rhetoricians do."

The three steps that Saint Thomas has outlined form a part of the procedure of rhetoric, the art of persuading. Here he insists that prayer should be considered from the point of view of petition itself, for in the great theologian a definition was not a mere point of curiosity, to be ignored in later practical inquiries. He continues, applying the conditions of petition to that sovereign act of prayer, " First we must seek out the reason why this favor should be granted to us, and this reason is not our own merit, but the divine mercy. . . . And for this purpose we have the obsecration, which is the attestation by sacred things, as in the phrase, 'Through Thy passion and cross, free us, O Lord'."

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[21] *O.c.*, p. 50.

[22] Besides the next two references, *Comm in Epist. ad Phil.;* cap. IV, lect. 1., and *Comm. in IV Sent;* dist. XV; quaest. iv; art. 1.

The definition of prayer in the broad sense, which, as Joseph a Spiritu Sancto shows, applies to all of the process of prayer, has a special application to the second member. Saint Thomas explains, " once we have discovered this cause, we must *meditate* that this holy thing is the cause of salvation. Therefore prayer, which is the lifting up of the mind to God, is required, . . . then thirdly the petition itself . . . and in the same way, thanksgiving for the favors we have received."

In the *Summa Theologica* Saint Thomas gives a somewhat similar explanation of the same passage of the epistle to Timothy.[23] He was far too able a theologian to imagine that all of the reality of prayer could be comprehended within the compass of a single didactic schema. But the point is that in every one of these explanations the prayer which is a part of the process is defined as the raising of the mind to God, while explicitly and forcefully, both in the *Summa*, and in the Commentary on the Four Books of Sentences of Peter the Lombard, Saint Thomas affirms the traditional thesis that the essential definition of prayer is the petition of fitting things from God. In the *Summa*[24] and in the Commentary on the Philippians this lifting up of the mind to God is described as something necessary because we must approach God in order to petition Him for the favors of which we stand in need. And evidently, as Saint Thomas reminds us so often, we are to approach God by acts of the mind, rather than by bodily steps. In the *Breviloquium* Saint Bonaventure classifies this lifting up of the mind to God as mental prayer, in contradistinction to vocal prayer, the *petitio decentium a Deo*.[25]

MENTAL PRAYER AND THE PROCESS OF PRAYER.

This mental prayer then has a definite place in the process which centers around the essential act of prayer, that of petition. The very definition of mental prayer can apply also, generically, to the process as a whole.[26] It is of utmost importance to realize, as Saint Thomas points out in all of these passages, that this approach to God by way of the mind in order to petition Him for the favors that we desire can be incorporated into the liturgical prayers of the Church. But it is no less important to see that, in the entire tenor of his writings the Saint teaches that this mental prayer may be considered as a distinct exercise in the process of prayer itself. By a resolution of his teaching, contained in these various sources, we find that this exercise of mental prayer would be a work in which the soul or the mind is lifted up to God by way of knowledge, in which it approaches God in order to prepare for the act of petition by a realization of the import and the basis of our prayer.

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[23] *Comm. in I ad Tim.*, cap. II, lect. 1. (vol. 2, p. 192 in the Marietti edition of the commentaries on the Epistles of Saint Paul.)

[24] *Summa Theologica*, IIa IIae; qu. 83, art 17.

[25] *Breviloquium*, Pars V, cap. 10.

In order to appreciate the teaching of Saint Thomas on mental prayer, it is necessary first to see the meaning which he attaches to meditation, and the necessary consequences of that meaning. Meditation is the discursive activity of the mind, in which it passes from one consideration to another on the same matter. In other words it is synonymous with the process of reasoning itself. Now reasoning, far from being an absolute, has a direct dependence upon the act of understanding itself, for a man only reasons from the principles which are presented to him, and only reasons until he can resolve the result of his reasoning into a judgment of understanding.[27] Reasoning is by its very nature directed to the intellectual attainment of truth. And it is by its nature again a peculiarly human method of procedure, since only the human intelligence is so constituted as to be on a par with prime matter in the field of intelligence, that is to say in potency to the truth which is to inform it. Mental prayer then is that portion of the process in which the mind *acquires* the enlightenment requisite for the proper performance of the act of prayer. It is important to know that mental prayer is not necessarily synonymous with the act of human reasoning, but only with the acquisition of truth to which reasoning is ordered.[28] And, for the same reason, the meditation which enters into mental prayer exists in order that there may be a lifting up of the mind to God to enlighten the act of prayer.

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[26] Joseph a Spiritu Sancto, *o.c.*, vol. 2, p. 43.

[27] *Summa Theologica*, Ia, qu. 79, art. 8.

[28] Therefore Vallgornera can say that mental prayer is accomplished and perfected either in meditation or in contemplation, *o.c.*, vol. 1, p. 173.

MENTAL PRAYER AND MEDITATION.

Vallgornera, in his *Mystica Theologia Divi Thomae*, gives a magisterial explanation of mental prayer,[29] the prayer in the broad sense which Saint Thomas has shown to be a portion of the process centering about the essential act of petition. He shows that, as long as the mental prayer is conducted along the lines of the natural human method of procedure, the process is composed of three steps. Two of these are definitely preparatory, the perfection and meaning of the process are found in the third. The two introductory steps are the preparation, properly so called, and the reading or conference. The third, in which the full perfection and meaning of mental prayer is to be found, consists either of meditation or contemplation. When the soul obtains this illumination by means of natural reasoning about the doctrines that have been revealed by God, the mental prayer is perfected in the process of meditation. But when, in the higher reaches of spiritual progress, this method is inadequate for the appreciation and illumination which God wishes His suppliant to possess, the mental prayer is perfected in the act of contemplation.

In the traditional Catholic theology of prayer, expressed as it is by Vallgornera and by Joseph a Spiritu Sancto, there is a distinction between mental prayer and meditation. The former is the portion of the process of prayer in which the soul acquires the intellectual illumination requisite for the perfection of petition as an act of the practical intelligence. The latter is one of the means by which this enlightenment can be procured. The latter is essentially a process of human reasoning, a mode of knowing that is proper to a human being. For only man has the sort of intelligence that must proceed from potency to act. And consequently only the human mind must pass from one truth, better known, to another which is contained in it implicitly or virtually. Only the human mind is subject to the laws of progress, essentially not a condition of the pure spirit. There is another distinct, and essentially supernatural mode by which a more perfect cognizance of the same object can be procured, independently of the connatural human manner of operation.

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[29] Vallgornera, *l.c.*

Obviously the realities about which the meditation of mental prayer is concerned are supernatural. Obviously again, they are made known to man solely through the process of divine and supernatural revelation, and accepted, in this world, only on the acceptance of divine faith. Now the science in which we reason, or deduce conclusions from supernaturally revealed truths is the science of sacred theology. Meditation then has a very close association with this science.

MEDITATION AND THEOLOGY.

When we examine the matter properly, we find that the meditation of mental prayer differs from theology, or rather from a theological reasoning, only in destination. Theology is a science in which we deduce, from truths which have been revealed by God, and which are proposed as such by the Catholic Church, their implicit and properly their virtual content. It utilizes the natural process of the human mind in order to express something of the wealth of meaning that lies within the doctrine that God has revealed to us. And, because of the excellence of its object, theology must be a science which is both speculative and practical, in the sense that it transcends the limitations which are imposed by the very poverty of the merely human branches of learning. As Saint Thomas points out, it can be called primarily speculative rather than practical, because it consists in the knowledge of that Object, the vision of which is eternal and ultimate beatitude.[30]

The meditation of mental prayer is nothing more or less than a process of theological reasoning directed toward the perfection of the act of prayer. It is essentially an act of this supreme human science, a science which is fundamentally supernatural, directed toward the accomplishment and the perfection of the act of petition, in which the essence of prayer properly consists.

THE PRAEPARATIO.

The attainment of truth through the process of reasoning is the highest natural activity of man. And all of the other faculties, and all of the other resources with which God has endowed man are expected to contribute to the accomplishment of this task. Hence there is to be a certain preparation for any act of reasoning, even in the profane or secular realm. But where this reasoning is in the practical order, the necessity for the preparation is considerably increased. For, in judgments of the practical order, a certain connaturality is requisite for the perfection of the act. Thus, says Saint Thomas, the chaste man is fitted to judge about matters of chastity by this certain connaturality, and the value of his judgment is increased thereby.

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[30] *Summa Theologica,* Ia, qu. 1, art. 4.

Since prayer is essentially an affair of the practical intelligence, this connaturality is again most requisite. Prayer is an act of the virtue of religion, that virtue by which a man is disposed to render to God the worship that belongs to Him. Religion is a virtue of the will, and prayer an act of the intellect, yet an act elicited directly by religion. Moreover, prayer is an act of the practical intellect, of the mind in so far as it orders the production of an effect, distinct from the act of understanding. Since it is an act of the practical intellect, it belongs to this faculty in so far as it is moved, or used by the will. Then the act of prayer demands the act of the will which belongs essentially to the virtue of religion, in other words the act of devotion. Meditation, as a function of mental prayer is essentially ordered to the fostering of this devotion.[31] But since the relations of the intellect and the will are mutual (although always according to the specific nature of one faculty as distinct from the other), the same devotion which is fostered by meditation is itself a preparation and a condition to the furtherance of this exercise.

According to Vallgornera there are three conditions essentially preparatory to the meditation of mental prayer.[32] Besides devotion there are the fullness of faith and cleanliness of soul. These conditions go to make up prayer in its widest acceptance, or the living of a life in accordance with the exigencies of Christian teaching. Thus even in its widest and least proper acceptance prayer has a direct reference to the act of petition.

It must be understood that this preparation is what the theorists of meditation call the remote, as opposed to the proximate, which is nothing more or less than the introduction to the process of meditation itself. The position of this remote preparation becomes apparent again when we consider the fact that meditation is a part of the process of prayer, and that prayer is essentially directed toward the acquisition of those things which God destines for us in the supernatural order. This good is ultimately the beatific vision, which we are to possess and enjoy in our capacity as members of the mystical body of Christ, redeemed from sin by His passion and death. This end, in the ineffably perfect designs of divine providence is to be merited by man. Then prayer, even for a temporal blessing, necessarily and of its very nature implies a petition for the things that are requisite for the attainment of that end as merited, namely meritorious acts. A meritorious act is virtuous, and is performed under at least the virtual influence of charity. Consequently the desire for this end on our part is not efficacious, and not adapted for prayer until it is ready to influence our conduct. And the remote preparation is, in the last analysis, nothing but the conduct of man in harmony with the act of prayer, to the perfection of which meditation is disposed.

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[31] *Summa Theologica,* IIa IIae; qu. 82, art. 3.

[32] Vallgornera, *o.c.,* p. 192.

LECTIO.

Just as prayer in the widest sense, or the remote preparation, is required for fruitful meditation because it is a part of the process of prayer, another preparation, this one more immediate, is necessary because of the very nature of meditation as a characteristically human mode of procedure. Meditation is a process of reasoning, practical though it is. And a process of reasoning upon an important subject is, and should be guided by certain definite and authorized instructions. In the case of the meditation of mental prayer the subject is not merely important, but supernatural. As such it is something which is made known only by divine revelation. In order that this subject matter, upon which the meditation is based, and to the appreciation of which it contributes should be known properly, reading or conference is necessary. Holy Scripture is evidently the book upon which meditation is based more perfectly than any other, since it is the inspired word of God. As a source of revelation, it has an obvious value for the guidance of meditation. However, other pious books, as Vallgornera calls them, also serve this purpose, with however a function subordinate to that of Holy Scripture.

Now all works offered as pious reading serve adequately as preparatory matter for meditation. Vallgornera specifies that such works should present the matter of meditation to the intelligence, and, at the same time should be such as to stimulate the movement of devotion on the part of the will.[33] On the intellectual side they must be definitely theological in character. The man who meditates the mysteries of salvation with reference to his own act of petition has need of direction and instruction as to the content of those mysteries. His meditation will be more fruitful and efficacious in so far as he is aware of the wealth of meaning which is virtually contained in the truths of our salvation, and which have been discovered and proposed by the authorized exponents of Catholic teaching.

This is a matter of tremendous practical moment. All of the good will in the world is not a substitute for theological reading in the process of meditation. A man who neglects the reading of theological doctrine about the subject upon which he is to meditate is depriving himself of the corporate wisdom of the Catholic schools in the pursuit of that object. A man's own individual reasoning, no matter how perfect it may be, or the use of a pietistic or otherwise untheological basis, will never take the place of this foundation.

As orientated toward the fostering of devotion, the reading should be in the direction of what is called scholastic theology. Merely positive theology is preparatory in character, and serves as an aid to the establishment of the conclusions in the scholastic branch. Hence merely historical treatises of theology, and questions of methodology are ruled out for adequate immediate preparations as reading for meditation. Books in which the sacred doctrine is explained, in which its virtual and implicit content is drawn out are of value. Hence works of dogmatic, moral and spiritual theology figure as the matter for the reading preparatory to meditation.

Prudence alone would counsel that this reading should be on the cultural level of the person advancing to the state of prayer. It is understood that less technical and more rudimentary works would be of greater use to the layman. However, the office of the priest demands that his sources should be on the same plane as his training. The priest consequently lessens the value of his meditation by neglecting theological reading proportionate to the state of his own training. The theological textbooks of our time are adequate. Certain texts, like that of Lahitton,[34] in which the dogmatic thesis is followed by an application of this truth to the spiritual life are even better adapted to meditation than the average. The classic among this type of theological texts is the fairly rare *Theologia Mentis et Cordis* of Vincent Contenson.[35] The works of the Fathers and the Doctors of the Church have their particular value and importance, particularly those of Saint Thomas Aquinas, the Doctor Communis of the Catholic Church.

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[33] Vallgornera, *o.c.*, p. 197.

Vallgornera points out four characteristics of the reading itself, as distinct from the properties of the book that is read.[36] The reading must be brief, for otherwise it would be a study, rather than the basis of a meditation. It must be attentive, and with an attention directed precisely to the devotional content of this truth. It must be carried out with the intention of instructing the intelligence, and moving the will to devotion in the order of prayer itself. Hence anything like mere curiosity is ruled out, although actually mere curiosity has no place in the study of theology. Finally, from the very purpose of prayer, and its orientation to meritorious activity, the reading must be directed to, and in accord with holiness of life.

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[TO BE CONCLUDED IN APRIL NUMBER.]

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[34] Lahitton, *Theologiae Dogmaticae Theses*, Paris, 1932. In these four volumes the text is in Latin, but the application to the spiritual life, "Coelestia," is in French.

[35] Vincent Contenson, O. P. (1641-1674). His work, with additions by Massoulie, was last published in Paris in 1875.

[36] Vallgornera, *l.c.*

PSYCHIATRY AND THE CONFESSIONAL.

THE fundamental purpose of confession in the Catholic Church is to secure the remission of sin from the soul of the penitent. Aside, however, from this primary value of a religious character, it yields secondary values of a psychological nature which are becoming increasingly recognized and appreciated by students of mental science. Indeed that phase of psychiatry, known as psychoanalysis, which has profoundly influenced the whole field of psychotherapy, had its origin through the discovery of the therapeutic effects of confessing or revealing the secret causes of inner discords to a sympathetic auditor or father confessor.

Of the thousands who speak glibly of psychoanalysis, few know of the historic case out of which this new science was born. A brief account of it will help to make clear the remarkable therapeutic values inherent in sacramental confession.

In 1880 a young woman, Anna O. aged twenty-one, came into the office of her family physician, Dr. Joseph Breuer of Vienna. She was an intelligent and refined young woman suffering from a severe case of hysteria. Though a man of great learning, recognized in Europe for his scientific attainments, Dr. Breuer found the case an exceedingly difficult one. His patient suffered a paralysis of the right arm, disturbance of eye-movements, a loss of the power to drink, almost complete aphasia, and states of " absence."

Briefly, Anna's story was this: She had been in almost constant attendance at the bedside of her father during a long illness which proved fatal. While waiting one night for the surgeon who was coming from Vienna to operate on her father, she fell asleep, exhausted, with her arm hanging over the back of her chair. When she awoke, startled, the arm had become numb. She could not move it or feel it. Paralysis set in.

Her visual disturbances were traced to a painful experience in which a strong emotion was repressed. With tears in her eyes she was sitting at the bedside of her dying father when suddenly he asked what the time was. Trying to suppress the tears which blinded her and to conceal them, she raised her watch very close to her eyes, so that the dial seemed very large and distorted. The resultant symptoms were an abnormal enlargement of the objects she saw and severe strabismus.

" IF YOU WOULD LET ME TALK ".

After diagnosing the case as hysteria, Dr. Breuer tried to remove the symptoms through hypnotism, but with no success. Treatments by some of the most prominent neurologists in Europe brought no better results and the patient returned to Dr. Breuer. Noting that the patient in her states of " absence " mumbled strange words, Dr. Breuer hypnotized her and had her repeat those words many times causing her to reproduce for him the fancies which dominated her mind in her " absence." After relating those fancies she would be restored for several hours to a normal condition.

One day she said to him: " Dr. Breuer, if you would only let me talk to you and if I could tell you how my difficulties started, I think we could do something." The doctor was sympathetic and encouraged her to talk freely, unbosoming herself of her inner discords. They commonly had as their starting point the situation of a young girl confined to the sick bed of her father. She narrated not only the circumstances leading up to the various paralyses she suffered, but gave him an intimate account of her life, revealing her secret dreams, her frustrations, her repressions. She went into matters which a doctor would not generally think of listening to. After each such visit, wherein she simply talked freely, she manifested an appreciable improvement.

When reminded that her talking was consuming much of his valuable time, the patient would make an appointment for another " talking " hour. She called it the " talking cure " and insisted upon calling on him just to talk. Despite the tax on his time, Dr. Breuer permitted her to return repeatedly, and sympathizing with her emotional difficulties was rewarded by seeing her symptoms gradually disappear. It all seemed very strange to Dr. Breuer. He had given this woman all sorts of medicine. Another distinguished neurologist had given her hot and cold baths. A third had treated her with electricity. Now he merely listened to her talk and she was getting well!

WHY THE CURE?

As Dr. Breuer pondered the significance of this case, he found himself asking repeatedly: Why should this woman be getting well by merely talking? Gradually he became convinced of one fundamental principle, namely, the importance of getting the patient to go back to the origin of the symptom and to relive the experience with the proper emotional expression. For the strangulated emotion would thus be released and the symptom would disappear. This constitutes the basic principle underlying psychoanalysis as well as that part of psychiatry which deals with the removal of phobias, complexes, tics and other forms of *Lebenswund*.

Applying this principle to the case already cited, Dr. Breuer found that Anna's inability to drink vanished entirely and without recurrence after the incident connected with its origin had been told in detail and with a great deal of emotion. Thus Anna related that as a little girl she had an English governess whom she greatly disliked. The governess had a little dog which Anna abhorred. One day she saw the governess permitting the dog to drink out of a glass. The sight aroused in her an intense disgust which she repressed out of conventional respect for the governess. After giving complete expression to her disgust at the dog's action, the patient was relieved of that phobia and was able to drink from a glass without disturbance.

The paralysis of her arm was traced to an emotional experience she suffered when she dreamed that she saw a black snake coming out of the wall and creeping toward the bed. She endeavored to frighten the snake away by a motion of her right arm, only to discover that the arm had " gone to sleep " and that she could not move it. Looking at the fingers of her right hand she perceived them transformed into little snakes. Terrified at the combination of the dream and the anaesthesia of her arm, she tried to pray but was able to mutter only an English prayer in the form of a nursery rhyme, presumably taught to her by her governess. She was unable to speak or to understand her native tongue, which was German. Out of this momentary limitation, her hysterical self elaborated the conviction that she could speak only English—an impairment which continued for one and a half years.

It was only by having her recall the scene repeatedly, and by explaining to her the sources of these impairments that Anna regained her native German and the use of her right arm. The impairment of her right arm illustrates how a momentary incapacity was accepted as real, and while there was no organic impairment she was nevertheless unable to move it. What a constricted circulation started was fixed by her emotional excitement. Such is the mechanism of hysteria which converts a psychic idea into a bodily symptom.

The numerous cases of "shell shock" suffered by soldiers during the World War illustrate the psychogenic character of maladies which paralyze a victim who has experienced no physical impairment. Thus some shell-shocked soldiers suffered the loss of vision, though there was no injury to the ocular mechanism at all. The impairment was of a purely psychic origin, resulting from the conflict of motives—the desire to obey orders to go "over the top" struggling with the desire to live, the deep-rooted instinct of self-preservation. The solution was sometimes found in temporary blindness, deafness, or paralysis of the limbs—functional impairment imposed upon the physiological organism by means of ideas and feelings.

The Cathartic Method.

As a consequence of the success which crowned his treatment of Anna, Dr. Breuer developed a technique of relief for psychogenic maladies by the "talking cure" of explanation, a variety of catharsis. The "cathartic method" calls for the individual to unburden himself with complete candor, to expose foci of infection buried in repressed memories and strangulated emotions, and effects a form of psychic housecleaning. It reflects the conviction that every hysterical symptom embodies some mental or emotional disturbances in the patient's past which needs to be rationalized and liberated from its prison in the subconscious. These experiences were of a disagreeable nature and were never properly reacted to. Dr. Breuer's idea was that if the patient could be prompted to recall the unpleasant situation and live it over again, he would thus release the strangulated emotion and the hysterical symptom would disappear.

Dr. Sigmund Freud developed the cathartic method of his older associate, Dr. Breuer, and has applied it so universally to the treatment of cases of mental pathology that the method is now usually associated with his name. Convinced that all phobias, tics, spasms, rituals, pseudo-paralyses and selective anaesthesias are situation-scars which demand that their psychic origin be probed, Freud said: "Let us trace the hysterical vagaries to their source in personal, intimate emotionalized situations, and these in turn to whatever motivations may lie behind them." Freud then set forth the three principles underlying the use of the cathartic method. First, the symptoms are not haphazard or meaningless, but have a psychic cause. Second, the origin of the symptoms is hidden from the patient and operates underground—in the cellar of the subconscious. Third, the reason for the suppression is that the memories were disagreeable, or at least heavily charged with conflicting emotion which worked havoc with normal peace of mind.

The successful results achieved by the cathartic method furnished additional clues to an understanding of the causes of the snarls and twists projecting themselves into the emotional and mental life of the individual when the memory of the circumstances leading to their formation had faded or was buried deep in the subconscious.

" Hypnosis," observes Joseph Jastrow, " had shown that the strangle-hold of these hysterical and related impairments and distresses could be released by disengaging the subconscious tentacles. The procedure of hypnosis was uncertain and limited the relation of physician and patient. Breuer and Freud sought and found the effective release of subconscious secrets by inducing their patients to assume a passive attitude and talk about themselves freely and intimately; this was the talking cure or chimney sweeping, or psychic housecleaning or catharsis. This discovery, that symptoms could be banished by giving free vocal play to the affect, came upon them with the greatest surprise. It raises an important question for later consideration: why consciousness cures, why talking things out helps, why confession is good for the soul."

REMOVING NEUROSES.

It is to be noted that the cathartic method is effective in the treatment not only of pseudo-paralyses, deprivations of function, hysterical impairment of sense or limb, but also of compulsion neuroses—intrusive bits of behavior, tics and habit-spasms, curious rituals, wayward impulses or obsessive thoughts which play havoc with the individual's behavior problems and his peace of mind. Under this general head would come likewise the anxiety neuroses, constant disturbing fears and doubts and hesitations, feelings of restlessness and frustration, marked ennui, losses of zest, exhaustion states and panicky attitudes which project themselves at times in pronounced bodily symptoms.

All these interfere with the maintenance of a serene outlook, with normal absorption in one's work and throw him out of adjustment to the tasks of daily life. Neuroses such as these twist the cogs in the wheels of life and throw them out of gear. If the complicated machinery of the psychosomatic personality is to function smoothly, these irritants, these foci of friction must be eliminated. Otherwise the abnormality becomes more pronounced and a psychic cripple results.

In the cathartic method of dealing with such psychic irritants, there is perceptible, points out Jastrow, " the first stage of the protracted confessional technique which today supports the profession of psychoanalysts. This free-lance probing became in Freud's hands a divining-rod, and eventually uncovered the underground currents that issued in nervous handicaps and the conflicts behind them—what by way of anticipation may at once be called the 'complex.' Once discovered, its very acknowledgment, the recognition of the need of its dissolution, its *abreaction* by such skill of persuasion and authority as the analyst possessed, determined the course of release, and paved the way for the patient's readaptation to his circumstance and the attainment of normality—all this potentially for normal as well as neurotic case-histories."

The motto which might well be carved over the door of every psychoanalyst is: "All hope of reticence abandon, ye who enter here." For unless the patient lays bare the secret causes of the disturbance, and narrates frankly the circumstances leading to the complex, there can be no effective treatment, no release of the congested emotion. The discovery of the real cause of the psychosis, often buried deep in the subconscious memory, and its removal by skillful therapeutic treatment is as necessary for mental health as the discovery of carcinoma and its eradication is for physical health.

The Best Catharsis.

From what has been said it is evident first that it was the unbosoming or confessing of certain unpleasant experiences in the past by his patient that revealed to Dr. Breuer the rich therapeutic effects of the cathartic method, the housecleaning of the soul. Psychoanalysis may be said to be but the confessional technique developed by the psychiatrist in the probing of psychic disturbances and in effecting their removal. Secondly, it is evident that the ideal agency for obtaining such disclosures with complete candor is the confessional of the Catholic Church. Here the patient is conscious that his revelation is protected by an inviolable secrecy. He knows that the confessor would gladly sacrifice his life rather than disclose one single word whispered in the confessional.

Furthermore, he is free to enjoy a complete anonymity by going to a confessional where both confessor and penitent are perfect strangers. Every human consideration calculated to prove helpful to the penitent in unbosoming himself of his troubles, sins and disturbances will be found in the regulations governing the administration of the sacrament of confession.

In addition, there are spiritual considerations which no psychoanalyst can provide. There is the religious faith which reminds the penitent that he is confessing to God, and that the confessor is acting merely as the human ambassador of the Most High, extending mercy and forgiveness in His name. He realizes that the concealment of a grievous misdeed would not only nullify the confession but would add to the penitent's soul the guilt of sacrilege. That is why the confessional in the humblest Catholic Church in the world is a more efficacious agency for a complete catharsis than the office of any psychoanalyst, no matter how many technicians it may have and no matter how persuasive they may be in pleading for a frank dislodgment of the disagreeable and painful out of the buried past.

INCREASING RECOGNITION.

This is the conviction not only of those who have had actual experience of the sacrament, such as priests and penitents, but it is also the conclusion reached by those outside of the Church who have made careful observations on the effects of the confessional upon the lives of those who frequent it.

Thus the Rev. Dr. Harry E. Fosdick, pastor of the Riverside Baptist Church of New York, speaking before more than 1000 ministers at the annual meeting of the Greater New York Federation of Churches, strongly urged the restoration of the confessional to Protestant churches. " We Protestants are losing more," he said, " than we have any business to lose by not coming in closer contact with the individual. When a Catholic would take his mental troubles to his priest, the Protestant would go to a psychoanalyst or like specialist, and the church would gain nothing in experience. . . . The confessional, which Protestantism throws out the door, is coming back through the window, in utterly new forms, to be sure, with new methods and with an entirely new intellectual explanation, appropriate to the Protestant churches, but motivated by a real determination to help meet the inward problems of individuals.

" Clergymen are giving different names to this form of activity, such as ' trouble clinics,' ' personal conferences on spiritual problems,' ' the Protestant confessional.' The name makes little difference. What does matter is the renewed awareness in the churches that they are in danger of surrendering to the psychoanalyst that vast field of human needs where the confession of sin and spiritual misery is met with sympathetic and intelligent treatment. To be sure, a wise minister will work with a psychiatrist, not without one, but if the churches substitute any other kind of success for the successful handling of the spiritual aspects of individual problems, they will be vacating their most obvious function."

In recent years not only religious leaders but professional psychiatrists have come to recognize more clearly and with increasing appreciation the wholesome and healing influence which the confessional exercises upon the mental health of the hundreds of millions of people who find in it relief and encouragement. Thus such noted psychiatrists as Groves and Blanchard, in their recent volume on *Mental Hygiene*, pay the following high tribute to the therapeutic value of the confessional:

" The Roman Catholic Church's provision for oral confession to the priest has a moral and therapeutic value which Protestant Churches generally lack. The psychiatrist is frequently called upon to act the rôle of priest, listening to revelations of guilt that the patient dare not share with any one except when protected by the professional code of secrecy, and assuring the patient that the guilt need not longer be carried as a hidden burden. Protestantism needs to develop a better method of dealing with personal guilt than public confession of general sinfulness. There is a craving to particularize the guilt to get definitely rid of the burden, and this impulse at present is adequately recognized only by the Roman Catholic confession."

While the mere disclosure of sin to a sympathetic friend has a therapeutic value, confession in the Catholic Church has a far greater and more beneficial effect because it not only permits the confession of sins but gives to the penitent that which he craves above all else—the assurance of God's pardon. It is this latter element which, far more than the former, restores peace and tranquillity to the troubled soul. Why should he worry, when because of his sorrow and purpose of amendment he has received through the ambassador of God the pardon of the Most High? There is a craving, it is true, to confess one's guilt. But the far deeper and more insistent craving is for the *remission* of the guilt. This is the real reason why the confessional exercises such a marvelous influence upon the mental health of the hundreds of millions of people who use it.

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HOLY COMMUNION—BEFORE AND AFTER.

The Pastor's Function.

SOME PEOPLE who are, or ought to be, ashamed of their failure to utilize their opportunities, and of their unfaithfulness to grace, try to make excuses for themselves by dwelling on the imperfections of those who regularly frequent the Sacraments. They are fond of remarking that the generality of the people belonging, say, to a certain parish or town are—so far as may be judged by appearances—no better now, when they approach the Sacraments monthly or oftener, than when they were in the habit of doing so only three or four times a year.

Well, in order to show how unwarranted is the conclusion that the careless or indifferent wish to be drawn from such unkind and uncharitable remarks, I need only say that carping on much the same lines is a method sometimes favored by those outside the Catholic fold in their endeavors to discredit the Church, or belittle the treasures committed to her care by her Divine Founder. Moreover, the data at the disposal of the critics in question are meagre and intangible; for the public acts of a few, that are scandalous or offensive, obtrude themselves on people's attention; while the goods deeds of the many who do not let their left-hand know what their right-hand does, and who try to live in close union with Almighty God and to imitate as far as may be the example set us by the Holy Family, do not so often challenge notice; although we have the divine command " so to let your light shine before men, that they may see your good works, and glorify your Father who is in heaven."

Besides, it may be reasonably maintained that, considering the increased number and vehemence of the temptations, especially the enhanced lure of pleasure, that have beset people in recent times, their fidelity to the tenets and the practical duties of their religion would not be as satisfactory as it is but for the multiplied inducements put in their way to derive guidance and strength regularly and constantly from the Sacraments. This is as well-founded a belief as that so popular among us and so precious to us that, but for the Mass as a sacrifice, vested with the richest powers of petition and propitiation, the tide of sin in the world would be overwhelming and the measure of punishment for it terrifying in its severity.

However, any element of truth that there may be in the criticisms directed by those who are unsympathetic with, or hostile to, the zealous practice of their religion by Catholics is due to the fact that some do not prepare as well as they should beforehand for the Sacraments and, after the reception of them, do not try as well as they might to extract from them by a fervent thanksgiving all the benefit, in the shape of actual graces for the future, that they are intended to convey. We have it on the authority of the *Catechism of the Council of Trent*,[1] when it inculcates due preparation for Holy Communion, that the best things, especially in the spiritual order, must be availed of in opportune circumstances if they are to yield the most beneficial results.

It is easy to understand, however regrettable it be, that those who go to Holy Communion once a week or once a month would possibly hurry and speed up their preparation or thanksgiving, by contrast with the leisurely one they would make if they were to communicate only very occasionally. Now it is the duty of the pastor in so far as he can, to provide a corrective of this. And the cure cannot be applied once for all and be left to operate unaided in virtue of its inherent efficacy. While there is a danger of the flock lagging behind or missing the way, the vigilant shepherd must not let the goad or crook entirely out of his reach.

This I venture to say is one of the principal or fundamental rules we ought to bear in mind—that there is no specific to heal moral ailments by one application, and that no spurts of zeal or spasmodic efforts will so fertilize the ground that it will bring forth an abundant crop of good works. Just as there is no short cut to great sanctity, although there is a royal road to it, the pastor has no short cut to the people's hearts, no patent for arousing and strengthening their religious convictions other than constant and enduring care.

It may be suggested that, as far as the *proximate* preparation is concerned, it is enough *frequently* to warn or advise the people to read, say overnight, the prayers for this purpose that will be found in every good prayer book. Such advice is of course useful, and in some cases will be enough. But there are difficulties in getting people generally to put it into practice, and drawbacks to the forms of prayer in question owing to the fact that they may be habitually and as a matter of routine, seen by the eyes, and perhaps read by the lips, without the heart and mind being enlisted in the good work at all.

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[1] *De Eucharistia,* pars II, n. 58.

One difficulty in the way of inducing people to have recourse to a prayer book for help is that many of them no longer, so far as my experience goes—and I admit it is very limited—favor the fine sizable books that people of a mature age, at any rate, used to like in former days. The passion for speed and machine production, evident in so many departments of secular life, has, I suppose, to be made terms with to some extent, by trying to give religious knowledge in a rather concentrated, if not in a tabloid form. For this reason, as well perhaps as for others, the range of prayer books giving a good selection or a variety of prayers before and after Holy Communion is limited. And in order to get the best results a certain freedom of choice is, to say the least, very useful. For, outside the prayers like the Our Father and Hail Mary, the Litanies and the rest, of divine authorship or inspiration or canonized or composed by the Church herself, some formulae of prayer, the work of individuals, for the promotion of individual devotion, will make little or no appeal to the heart or the sentiments of particular persons.

As a result there is often trouble in directing the communicant's attention to books that give a generous selection of prayers, and more trouble in inducing those who are not fond of reading to browse on the pastures assigned to them. Even when the priest has his wishes acceded to, there is the chance that the reader may find little appropriate to his needs or tempered to his weakness; in other words, that he may find little unction and plenty of aridity.

I venture to think, without depreciating in any way resort to a book for those who may find it suitable, that we would be well advised to recommend from time to time to those about to go to Holy Communion that they should say beforehand slowly and devoutly, in order to evoke feelings of compunction and of love, a few of the ordinary familiar, and, if I may call them so, the homely prayers such as the Rosary, the Litany, the Prayer to Saint Joseph, an Act of Charity and an Act of Contrition.

Many of the clergy, however, no doubt put a studied or elaborate programme of preparation and thanksgiving before their congregations. And for those who might wish to map out somewhat in detail the course of devotion that their people would follow, I may direct particular attention to the recommendation of certain catechisms that communicants should have *a lively faith, a firm hope,* and *an ardent charity.* In order that this recommendation may not remain a dead letter, the compilers of some of the catechisms in question have tried to explain or develop what they have in mind as far as their limited space permits. But their advice will be quite futile or largely inoperative in many cases, unless the meaning and content of these acts are not only told to the children at school, but are brought home to them as adults later on, when their powers of appreciation are quickened. A pastor, preacher or teacher makes no mistake who trains his audience to use these acts as the basis of their preparation for Holy Communion, and who, with a view to this, addresses himself to an explanation of their nature and effects at considerable length and with some insistence from time to time, as the opportunity presents itself. In this way one may not expect, perhaps, a flood of devotion, to some extent the overflow of sentiment, that may almost cease as soon as it has begun, but a steady stream of devotion springing from the depths of Catholic principles.

I may be allowed to outline the motives and reflexions or considerations that can be put before a congregation in order to enable them, when they are going to receive, to elicit these acts with ease and readiness and, above all, with a sound, fairly adequate understanding of what they mean. The act of faith referred to is not, I think, so much one that has as its material object the truths of our religion generally; for it has or should have, as its focus and objective the Blessed Eucharist—what it is and what it does for us. The purpose of the act is to make our belief in this mystery vivid and practical, and a primary step in tapping the streams of grace it contains for the pious recipient. Now it contributes very much to this frame of mind to excite the people's attention and stimulate their imaginations as much as possible. This may be done by putting before them the truths of our Blessed Lord's promise of the Holy Eucharist, and of His actual institution of it, not as a mere skeleton statement, but as a picture clothed with as much wealth of detail as possible concerning the circumstances in which the promise was made and the institution took place.

Plenty of matter for teaching these truths in a live, concrete way, rather than as abstract historical facts, is provided in the Bible. Above all, the fact of the promise having been given after the multiplication of the five loaves and two fishes—a miracle performed to feed the hungry multitude—can be utilized to show how eager Almighty God is to provide spiritual sustenance for us all, and to show that He has given us access to this meat, " which endureth unto life everlasting," in the Holy Communion. A pregnant lesson to the same effect can be drawn from the circumstances that He tolerated, though He reproved, the murmurings of the Jews, and allowed " many of His disciples " to go back and walk with Him no more, through disbelief in His promise, rather than put any gloss on it, or qualify His insistence on the need of eating the food that was the subject of it.

This, I need not remind my readers, may be made the foundation of a very effective controversial argument also. But anything designedly or professedly polemical would be mistimed and misdirected in an instruction meant to enliven a faith already in existence and firmly rooted, instead of to implant faith or save a faith that may be threatened by the onset of indifference or unbelief.

The purpose referred to of enriching a mere speculative belief and changing it into a lively practical one, or, as far as may be in changing faith into vision, by making the imagination a handmaid to the intellect, can be equally served by giving the people as minute a knowledge as possible of the events at the Last Supper. With a view to this, whoever is giving the instruction may read slowly and impressively, so that it may be envisaged by his audience, the full account of the Last Supper given by one of the Synoptic Evangelists; or he may narrate to them in an orderly way in his own words, not only the chief, but even the less outstanding, incidents at it. This will bring home to them, and help to make part of the familiar furniture of their minds, the truths that it was our Blessed Lord Himself who instituted the Holy Eucharist, that it is His own Body and Blood, and that it is to be offered for all time in the Mass in commemoration of His passion and death, and for the remission of our sins. They will thus believe these truths not in a vacuum, as it were, but will relate them to the needs of their daily lives.

It would be advisable in the interests of the more pious or earnest members of the congregation to remind them that the story of the Last Supper may be found under the heading of Palm Sunday in any prayer book containing the Epistles and Gospels. And the same information would be acceptable at the beginning of Passiontide to many who would not otherwise have access to the history of the Passion, and who may wish to visualize the scenes of it.

By way of condensing or giving embodiment to their reflexions, it may be suggested to those about to communicate that they should make a set formal profession of faith in the following or somewhat similar words:

> O Lord, my God, I do firmly and steadfastly believe from my heart, that Thy entire Body and Blood, Thy Soul and Divinity are really and truly present in this Blessed Sacrament under the forms of bread and wine, in order to be the food and nourishment of our souls. I believe this because Thou Thyself hast told it to us.

Coming now to the effort to arouse *a firm hope*—the second requisite mentioned in the catechisms for a fruitful Communion, the people should be instructed that the object of the hope in question is salvation through the Eucharist and its attendant graces. For the purpose of evoking it readily, especially in times of crisis or difficulty such as illness, and seasons of spiritual dryness or depression, they may be advised to memorize or thoroughly make their own the four following considerations. The *first* is that we have in this Sacrament Christ Himself abiding within us as our guest, in whose omnipotent, all-loving hands rests the bestowal of grace and salvation. *Secondly,* His readiness and eagerness to give us both are expressly declared again and again in connexion with the promise of the Eucharist. His words uttered for the precise purpose of encouraging us are so telling and clear as to be a guarantee of our salvation, and a pledge of our glorious resurrection, if we do our own part. "He that eateth my flesh, and drinketh My Blood, hath everlasting life: and I will raise him up in the last day."[2] "He that eateth this bread shall live for ever."[3] In fact what can give Catholics greater assurance of the union with God, which constitutes eternal salvation, than the union with Him through the Eucharist, whereby He abides in us and we in Him, and whereby we shall live by Him?

The *third* fact that we may usefully put before the people is that the Eucharist was bequeathed to us in "His last will and testament" as an all-convincing proof, and perpetual unmistakable witness of His love for us to the end, and of His desire to make it easy for us to cultivate and cherish grateful memories of Him, by having such an enduring proof of His love before our eyes. Again, the fact of His giving us the Holy Eucharist on the eve of the Passion can be easily elaborated to show what a ready and bountiful means the Eucharist is of securing a rich harvest of grace through the superabundant fruits of the Passion.

The affections that are likely to be the outcome of considerations of this kind, elicited, of course, with the aid of divine grace, can profitably be summed up or materialized in some act like the following:

> O Lord, my God, I have great confidence that, through Thy merits and the bountiful graces of the Blessed Eucharist, and through the mediation of Mary, Thou wilt enlighten my mind and strengthen my will to avoid sin in this life, and grant me the glory of Heaven in the next.

As for reasons to put before the flock to enable them to communicate with *an ardent charity*, rather than in the perfunctory discharge of a duty, no three motives I venture to say can be more to the point, or better calculated to rivet their attention and bring their love to the desired focus, than these: (1) the fact that our Lord has become Man for us; (2) the fact that He has suffered and died for us; and (3) the fact that He has come to us in the Eucharist and abides with us in it.

Even those whose apprehension of the majesty and infinitely exalted dignity of God is weak and obscure, can be easily made to realize what an inexpressible humiliation it was for Him, and so a supreme proof of His love, to share our human nature. It will be easier still to make vivid and realistic the love evinced by His suffering and dying for us on the Cross. His all-consuming desire to strengthen us in our weakness, satisfy our wants, and console us in our difficulties, even at the cost of what we may consider due to His ineffable dignity, is shown by His remaining with us in lowly humble form in the Blessed Sacrament. Surely the communicant who can be brought to ponder on this fact must be phlegmatic indeed, if love does not well forth from his heart to help to make up for what Christ tolerates in this Sacrament, through carelessness and indifference from His friends, and through actual sacrilege and outrage from His enemies.

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[2] Saint John, 6:55.

[3] *Ibidem*, 5:59.

In addition to general considerations of this kind, it may be well to direct the attention of our audience to the reasons proper and personal to themselves that they have for appreciating the goodness of God and especially His Mercy. The suggestion, for example, may be put to them that they were preserved by His grace and, perhaps, sheltered by an exercise of His special providence, when they were almost overcome by temptation. Or, it may be that they know from experience that they were saved from hell when they were on the brink of it owing, say, to having been the victims of a serious accident when they were in the state of mortal sin. There are none that have not cause —special and peculiar to themselves—why they should love God and be thankful to Him; and to remind them of this is a good way to quicken the love and stir the feelings even of those who are inclined to be torpid and insensitive.

The following is an act of charity in which may be expressed, by way of precipitation, as it were, these thoughts and affections, so that they may be in convenient form and may be readily recalled, especially in times of difficulty or danger, such as sickness, or when the tide of spiritual endeavor is on the ebb.

O my God, I give Thee all the love of my heart because of Thy goodness in becoming man for us, in suffering and dying for us, in coming to us and remaining with us in the Holy Eucharist, and because of all Thou hast done for me personally. I love Thee because Thou are infinitely bountiful, infinitely good and perfect, and the source of all grace and happiness.

As for the more immediate preparation, those who are about to receive at Mass, whatever be the method they are in the habit of adopting in order to hear it properly, should obviously at the beginning offer it for the intention of communicating not only worthily, but with dispositions adequate to insure their gaining the full measure of blessing that it is God's will to bestow on them. Those who usually follow the words and actions of the Mass through a missal or a prayer book have the advantage that the acts that should be a prelude to Holy Communion are put into their minds as part of the Mass itself; and they are not obliged to disengage their attention, as it were, from the Holy Sacrifice and concentrate it on their preparation.

They will thus be brought to realize, what too many fail to do, that Communion instead of being adventitious to the Mass is in reality an integral part of it. For instance, there are acts of contrition express or implicit in the *Kyrie Eleison,* the *Agnus Dei,* the *Perceptio Corporis tui,* the *Nobis quoque peccatoribus,* the *Domine non sum dignus,* etc.; and acts of hope in various parts of the Canon, acts of charity all through the *Pater Noster,* for example, and acts of thanksgiving in "What return shall I make to the Lord" &c.

Others who are not partial to the use of a book at Mass are accustomed in the course of it to divide their acts of devotion into four sets or classes to harmonize with four more or less optional divisions of the Mass. At the beginning they concentrate their efforts on giving God honor and glory; then they thank Him for His benefits; next they ask pardon for their sins, and lastly they ask for all other graces and benefits. Such communicants, in addition to offering the Mass at the beginning, as I have said already, can readily make our Blessed Lord, about to dwell with them in such intimate association, the object or inspiration of the three categories of acts that they make before the Communion.

The sick form the majority of those who receive otherwise than in the course of the Mass. These, though bereft of what may properly be considered the normal means of immediate preparation for Communion, are not dispensed from doing what their circumstances and the limitations of their condition allow. The pastor's duty to help them to overcome their disabilities, and circumvent the obstacles in their way, is graver and more urgent if he has good reason for thinking that the time of their probation is drawing to a close.

The priest then not only gives the person who is seriously ill the Bread of Angels, but he must do what he can to help him to recognize and value it. When the Christian feels the need of strength and courage before presenting himself at the tribunal of the Divine Judge, the priest with the holy oils anoints the failing members of the sick or dying Christian, and reconsecrates and comforts him. Strengthened by the two Sacraments he has an easy and peaceful passage, through the portals of death, from the trials and crosses of this life to the security and happiness of Heaven.

Whether the person about to communicate is at Mass or on his sick-bed he ought, just before receiving, make an act of Contrition in the following or similar terms:

> O my God, I am heartily sorry for having offended Thee, because by my sins I have run the risk of going to hell and of losing Heaven, because my sins have caused the sufferings and death of my loving Saviour, because if I give them up, Thou Thyself wilt be my reward after death, and because they are displeasing to Thee who art infinitely good and perfect. And I have made up my mind that through the graces of Holy Communion I will be faithful to Thy service for the time to come.

As for prayers after Communion, the two great acts or classes of acts that are most requisite in order that we may derive—I do not say considerable—but *full* benefit from it, are those of thanksgiving and petition.

The importance of thanksgiving can be easily made plain to the people by reminding them of the meaning of the word "Eucharist", and telling them that our Lord Himself gave thanks when instituting the Eucharist, and when he performed the miracle of the multiplication of the loaves and fishes that was a prelude to His promise of it. Again, He gave thanks at the raising of Lazarus; and complained after the cure of the ten lepers: "Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger." And numerous other texts from the Old and the New Testament can be quoted to drive home the same lesson: "And for all these things, bless the Lord that made thee, and that replenisheth thee with all His good things ". " O give thanks to the Lord, because He is good: because His mercy endureth for ever and ever ". " Bless the Lord, O my soul, and let all that is within me bless His holy name. Bless the Lord, O my soul, and never forget all He hath done for thee. Who forgiveth all thy iniquities: Who healest all thy diseases." " Giving thanks always for all things, in the name of our Lord Jesus Christ to God and the Father ". " In all things give thanks; for this is the will of God in Christ Jesus concerning you all."

Now if it is the will of God, so unmistakably expressed, that we should give Him " thanks always for all things," it is in an eminent degree His desire that we should thank Him for the Blessed Eucharist, and for having given us an opportunity of partaking of it by making us members of the Catholic Church, and cleansing our souls from sin. The precise motives for thanksgiving after Communion or the acts that are the outcome of them will not need much elaboration on the part of the pastor, if he has succeeded in infusing life and warmth into the preparatory acts of the communicants or, rather, taught them to do this for themselves. In such happy circumstances sentiments of gratitude and welcome to the Divine Guest, especially through the graces His Presence confers, will spring up almost spontaneously and as a matter of course.

So far as prayers of petition after Communion are concerned, the pastor has two dangers from which to safeguard his flock. One is that requests with temporal favors as their objects would predominate; and the second that petitions would be, not so much altogether neglected as presented in a listless, tired manner or in a very shortened form, due to an unconscious or subconscious feeling of the communicant that he had done early all that might be expected of him for one occasion by making so good a preparation.

This danger can best be provided against or lessened by stressing the need of begging spiritual favors when the throne of mercy and grace is set up in our hearts. It is especially on freedom from sin and final perseverance that I would respectfully suggest that the thoughts and affections of those who have just received should be centered. With a view to this it would be advisable to refer to the sad and significant case of those who at one time seemed to be pillars of sanctity, but who belied the promise of their earlier life, and fell miserably, to the scandal of the faithful and the great grief of God's Church. Communicants ought, consequently, to be directed to keep always very close at heart a desire for light to see the danger of dallying with sin by wilfully or aimlessly remaining in the occasion of it, and for strength and courage, through her who is mighty to deliver, to avoid sin and what leads to it. It is particularly useful in impressing the necessity of praying for the great gift of final perseverance, to mention the teaching of the Council of Trent, which echoes that of the Council of Orange held as long ago as 529, and is to the effect that even a justified person without particular help from God cannot persevere in the state of grace which he has obtained. It is my personal belief that those of a generation that has passed away were more deeply imbued than some of their children with the spirit of this doctrine, and had a keener realization of what it implies than many of us have to-day.

At least, I may venture to observe that it would be an advantage if the truths about final perseverance were singled out for individual notice in preaching, that is, if it was brought more often and more expressly before the people as a special object to be prayed for and striven for, born of the happy realization that " the God of all grace who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you ".

As regards the danger that the prayers after Holy Communion, however rightly directed and properly intentioned, would be unduly short, this can be partly countered by the pastor's insisting on the fact that the prayers in question need not be concluded before the people leave the church, but can be profitably continued in an interval of leisure at home or, better still, during a subsequent visit to the church in the course of the day as an act of private devotion, or to attend Benediction or the exercises of the Holy Hour.

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THE FORTHCOMING REVISION OF THE NEW TESTAMENT.

III. The Principles Governing the Revision.

WHAT has been said thus far, in the REVIEW for January and February, in the discussion of our revision is really applicable to either the Old or the New Testament. We can let it stand as such, for both Testaments suffer from the same difficulties, and both are calling for revision. Still the consideration of our English Old Testament is a project for the future; and although it is hoped that we may come to it soon, at present we are concerned only with the New. The principles of the revision which we are now to explain must be understood as pertinent only to the revision of the New Testament, now in progress. Some of the details, it is true, will hold good for the Old Testament as well. But for the most part, and in the present connexion entirely, they have been drawn up with a special view to the improvement of our English New Testament.

Three questions might be asked by one interested in the forthcoming revision. 1. How were its guiding principles arrived at? 2. What is the nature of these principles? 3. Who is responsible for their application? The answer to these queries should lead to a better understanding of the entire project.

1.

The fact that our revision is based upon a carefully determined and formulated set of principles gives it a distinct advantage over all such undertakings since the appearance of the original Douay-Rheims. The authors of this matrix of our Catholic Bible in English had some rather well defined rules for their work, and their text gives evidence that they adhered to them.[1] We may suppose that Bishop Challoner also had set for himself some such guidance, but if he did he has not left us an account of it.[2] What we know of the manner of his revision has been discovered by comparing it with the Douay Bible. Archbishop Kenrick, on the other hand, has described clearly enough the lines which he followed, but they are such as to leave the suspicion that they were variable. At least as they appear in the prefaces affixed to each of his six volumes,[8] they seem to fluctuate in force if not in nature. But still he had some fixed rules. The same cannot be said with certainty of the other revisions of the Challoner Bible which have found a welcome in America. We know little, if anything, about the principles on which these were to be carried through, except, again, what may be deduced from a comparison with the older version.

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[1] This preface is to be found in the first edition of the Rheims New Testament, and also in the edition of 1633.

[2] Cfr. M. Trappes-Lomax, *Bishop Challoner*, Longmans, New York, 1936, pp. 102ff.

In the case of our present revision, before the work was set in motion its guiding principles were thoroughly determined. With the motive and the general direction of the effort in view, a tentative outline of principles was proposed for the consideration of a number of professors of Sacred Scripture. The result of this consideration was a formulation of principles which in turn was brought up for discussion before three successive meetings of biblical scholars. At the last of these assemblies there were present some forty-five consultants, all of whom are experience if not professed in the science of the Scriptures. They examined each detail of the principles, and determined the ultimate formulation of each rule. As they now stand, therefore, the principles guiding our revision represent the views not of one or two men, but of a large and authoritative group. But then, in addition, further security was sought by asking an opinion of the Biblical Commission, Rome. Vernacular versions, as we know, are not formally approved by Rome, being left to the responsibility of the individual bishops. Still in all matters biblical the Commission expresses the mind of Rome and serves as our greatest authority in this field. The reply from the Commission asserts that the principles of our revision were examined by three of its consultants and were found to be in all respects satisfactory. This sanction, as official as can be had in such a case, lends still more authority to our work.

2.

The principles, thus determined, are neither numerous nor complicated. They rise quite naturally out of the ambition to produce a clear and accurate English translation of the Vulgate, and contemplate the two principal directions in which guidance, for practical reasons, might be felt necessary. a) Since the work starts out from the Vulgate, some definition of our uniform treatment of the Latin text is required. b) Since we are turning this into English, some agreement must be reached to assure the uniformity and the quality of our idiom.

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[8] Cfr. ECCL. REV., 98 (1938, 1) 47 f.

a) While desiring that vernacular versions of the Scriptures be made available,[4] the Church does not seal them with her approval. This attitude has made itself felt in our Church legislation touching such versions. Aside from demanding their approval, mainly by the individual bishops, and requiring that they be properly annotated, little else is prescribed for them. The one thing, however, that is chiefly insisted upon is that they be made from the Vulgate, the official text of the Church. This still holds in spite of the excellence of modern critical editions of the Greek text. Because of the importance of this question to the whole revision, a special article will be devoted to it.

Once it is decided that the Vulgate is to be our basic text, the principles begin to appear in detail. First of all, we are left free to follow any of the current editions of the Vulgate, since they are all taken from the authentic exemplar at Rome. They may, indeed, show some divergence in punctuation and paragraphing, but hardly ever, and then only by accident, in the text itself. We need not follow them in either punctuation or paragraphing, since these represent mainly the views of the editors. For practical purposes Gramatica's edition is recommended as the latest, and hence perhaps the most reliable.

The general principle which applies to the treatment of this basic text is rather obvious: *exactness must be sought in discovering the meaning of the Vulgate.* Since this is the primary purpose of the revision, it will naturally be the main concern of the revisor. There are two ways in which this general principle will serve as a guide, and both manifest the diligence with which the revisor must go about his task.

In the first place, the revisor must follow the Vulgate even when it does not agree with the modern critical texts, whether

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[4] " . . . you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures: for these are most abundant sources which ought to be left open to everyone, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This you have reasonably effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to everyone's capacity. . . ." Excerpt from the letter of Pius VI sent in 1778 to the Most Rev. Anthony Martini, Archbishop of Florence, concerning his translation of the Bible into Italian.

Latin or Greek. It can happen, and that not seldom, that these latter have the support of sound textual criticism, and hence enjoy greater probability. Several such cases, as Jn. 5: 3-4; Acts 15: 41b; 1 Jn. 5: 7-8, might be cited. In such instances the revisor is not committing himself; he is simply following the tradition maintained in the Vulgate. But, at the same time, we do not intend to avoid the issue entirely. Where the Greek text shows an important variant from the reading of the Vulgate, it is to be given in a footnote, thus providing the reader with both texts. The purpose is to offer every assistance to the better understanding of the original message, and not exactly to provide a critical apparatus. Beyond this the revisor is not attempting a criticism of the Latin text. In a few instances, with most modern editions, he will depart from the authentic text of the Vulgate when there is clear evidence of a typographical error. For example, Acts 12: 25 reads *mysterio* in the authentic copy, but all editors rightly change it to *ministerio*, with the Greek text.

Secondly, in trying to discover the accurate sense of the Vulgate, the revisor is asked to consult the Greek text from which the Latin was orginally taken. This rule calls for painstaking study. The Old Latin versions, and St. Jerome's revision of them, now the Vulgate, all sought to give the sense of the Greek text. Although we have difficulty now in determining which Greek recension might have been used at the time, whether by the earlier translators or by St. Jerome, the revisor will know what term stands behind the reading in the Vulgate. That term will be his guide to the fuller and more accurate meaning of the text.

To illustrate what this means we may call attention to some of the instances in which the rule must be applied. An obvious case will be the proper rendition of the Aramaic terms or expressions found in the Vulgate. *Amen* and *alleluia*, through the influence of the Rheims New Testament, have really been adopted into our language, and hence should be retained. But other examples are not so defensible. Thus, for example, Lc. 1: 37 reads, " Because no word shall be impossible with God ". Here the term " word " is an Aramaic expression for " thing ", and since this is its certain meaning it should be translated so. The expression, in fact, is rather frequent. Another example, though a difficult one, is the translation of the meaning in the Aramaism in Jn. 2: 4, " Woman, what is that to me and to thee? " The expression is neither Latin nor Greek. Its present form in English is open to question. Evidently, therefore, it will demand study. This particular example will show that the revisor is not facing a simple task.

The Vulgate also carries the mark of the Greek. Again, we must allow that many terms reflecting the Greek have been adopted into English and require no alteration. We know, for instance, the sense of " Christ ", " chrism ", " azymes ", " holocaust ", etc., and although thoroughly Greek in their origin, we need not look for substitutes. Still there are other terms which are doubtfully rendered by the Latin. There is question, for example, of the right meaning of *comprehenderunt* in Jn. 1: 5. The first signification of the Greek term from which it was taken is " lay hold of ", " seize ", and in this sense it is used more than once by St. John. Still the word can also have the meaning of " understand ", " comprehend ", as it is now turned in our current English text. In many such cases, where there is room for doubt, the matter can be attended to further in a footnote.

Another, and perhaps a greater, opportunity for the exercise of this rule will occur in observing the tenses of the Latin verbs and their relation to the Greek text. The Greek idiom was rather precise in the employment of tenses. So too was the Latin. But the two languages differ somewhat in genius, and the Latin found it difficult at times to catch the nuance of the Greek. This can, and does, occasionally modify the sense of the passage. When the revisor is certain of the Greek text he must accept its guidance in this matter.

Examples such as these are by no means few in each Book of the New Testament, and will demand careful attention on the part of the revisor. But if he goes about his task " using all the diligence required by a careful work ", the principle here stated will assist him to bring out the meaning of the text. The use of such a rule does not in any way relax our adherence to the Vulgate. The advantages and even the necessity of consulting the Greek text were recognized by St. Jerome and St. Augustine; permission for such recourse can be read in the *Providentissimus Deus.*[5] In fact, this particular principle was spoken of with commendation by the secretary of the Biblical Commission when expressing his opinion of our principles.

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[5] Cfr. *Enchiridion Biblicum,* Rome, 1927, p. 33.

b) The second direction in which the principles turn will lead to more evident modifications of our present editions of the New Testament. The accurate expression of the thought in English will demand as much care and attention as does the interpretation of the Latin text; in fact the two efforts are correlative and share the same importance. As we feel the need of making the treatment of the Latin explicit, although the revisor might have been trusted to look after that of himself, so the ultimate motive of the revision leads to explicit principles governing the English to be employed. This will guarantee equal attention to that which is at least the express ambition of the work.

It should, however, be repeated that we have no intention of completely upsetting the current English text. This is neither necessary nor advisable. The fact that our current Bible has some merit is further supported by the fact that Catholics generally have become familiar with its expressions. Both points must be reckoned with in the new revision. This is in part the counsel given by the Sacred Congregation *De Propaganda Fide* to our Bishops in 1868.[6] Practically, therefore, the first general rule that is stated for the English of the revision is that *it should follow the expression of the current text whenever that is possible.* To a certain degree this will be found quite practicable, and thus we can retain much of the diction, style and rhythm of our current text.

Still it will be necessary to introduce many changes, and we are not expected to follow the current text blindly, as though we owed it an exaggerated reverence. Even the Protestants seem to have lost some of their tendency to glorify the language of their versions, for the news is just published that an extensive revision of the Authorized Version will soon be undertaken.[7] Our own version is accustomed to revision. If, then, we show a tendency to respect our current editions, it is from the practical motive already given, and when we see an advantage in changing it we may do so without apology.

[6] *Concilii Plenarii Baltimorensis II, Acta et Decreta,* John Murphy, Baltimore, 1877, p. lxiii.

[7] Cfr. *Newsweek,* 20 Dec., 1937, p. 33.

The rules which grow out of this attitude are again rather obvious, although to be applied with prudence and only after careful study.

We may expect the revisors, first of all, to be exact in their language, that is, to select the English term which best expresses the thought of the Vulgate. Thus, for example, the word " hypocrite " in Mt. 6: 2, 5, 16, should be understood more in its original meaning of " an actor " than in the secondary, and rather general modern sense of a pretender to virtue or piety. This exactness is a primary demand of the undertaking, and must not be subordinated to any of the following rules.

The revisor is further asked to be plain and simple in his expression. This rule will apply mainly to the modification of the style which helps complicate our present text. The long and involved sentences which it takes over from the Latin are to be broken up in accordance with the genius of our modern idiom, but with constant care that the sense of the Vulgate be not disturbed. The attempt to court simplicity will do much to keep the revision in the spirit of the older versions.

More noticeably, the new revision will be freed from all obsolete terms and forms. With the exception of " thou " and " thee ", and the verb forms corresponding with them, all antiquated grammatical forms are to be changed. The same will apply to terms which are no longer in use, or which have changed their meeting. In these elements will be found our greatest departure from the present text. Still we are confident that, while gaining decidedly in clearness, the revision will suffer no loss in dignity of style because of these modifications.

The revised text, as has been indicated, will be printed in paragraph form, with but one column to the page. The chapter and verse enumerations will be found in the margin, thus freeing the text from any encumbrance. The divisions of thought will be given in appropriate headings, while the individual passages will carry an indented notice. The editions of the New Testament which have appeared recently in this form[8] have established its advantages. It will help greatly to simplify the reading of the Scriptures.

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[8] Cfr. *The Westminster Version of the Sacred Scriptures,* Longmans, Green and Co., New York. *The New Testament,* V. Rev. F. A. Spencer, Macmillan Co., New York, 1937.

Finally, such passages as are inherently obscure, which even an improved version fails to clarify, are to be explained in footnotes. In this matter, of course, we are following the Tridentine decree, which is now included in our Canon Law,[9] prescribing that such annotations be taken from the Fathers of the Church and from Catholic scholars only. Information that may be drawn from modern research in the field of biblical archeology, history, language, the revisor must prudently evaluate. In such matters he himself is a Catholic scholar, and is free to make his own what the biblical sciences have soundly established. The annotations which accompany the edition of the revised text are to be held to what is strictly necessary for the average reader. To assist in restricting these notes, another volume containing a commentary on the entire New Testament is planned by the Revision Committee.

3.

It will be evident from the nature of these principles that they presuppose a capable Revision Committee. At every turn it is taken for granted that the revisor is at home in the biblical sciences. This supposition, in fact, made it possible to keep the principles as brief as they are. From the start it was recognized that, however well defined the principles may be, the revision will depend upon the ability of the revisor for its effectiveness. The selection of the Revision Committee, therefore, was a matter of some significance. There are really two sections to the organization which is carrying out the work: one is known as the Revision Committee, the other as the Editorial Board.

The Revision Committee is composed of some twenty priests, most of whom are actually engaged in teaching the Scriptures. All are well qualified in both Theology and Sacred Scripture, since eleven have degrees in the biblical sciences, and the other nine have degrees in Theology with specialization in Scripture or with experience in teaching it.

We cannot help comparing this committee with the authority which stands behind our current text. The Douay Bible was chiefly the work of Dr. Martin, the other members of the faculty at the English College serving as his critics. Bishop

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[9] Cfr. canon 1391.

Challoner was not alone in undertaking his revision of the Douay, but we know little of those who aided him. The Bishop himself made no pretence to eminent attainments in the biblical field, but felt keenly the need of a revision. So far as we know, all the later revisions of Challoner were made by individuals. Over all of these we have at least the advantage of numbers. We have also the advantage of the recent progress in the biblical sciences, with which our revisors are familiar. We are not disposed to question the scholarship of Dr. Martin or of Archbishop Kenrick. For that matter we can admit the good intentions and the ability of all who have undertaken the improvement of our vernacular Bible. Still, without pushing the comparison too far, we can feel that the new revision will enjoy greater authority than any other that has so far been produced.

As a further assurance of this, each revisor has selected a critic whose office it is to see that the work is thorough. In each instance the critic can show qualifications equal to those of the revisor.

The Editorial Board is made up of eleven members, including the secretary and the achivist, each possessing a degree in Scripture or Theology, or both. The function of this board is twofold. In the first place it is responsible ultimately for the quality of the entire revision. The revisors submit their work to this board which, after a careful inspection, returns it to them for further consideration. The final acceptance of the revision rests with the Editorial Board. Secondly, the editors are responsible for the uniformity of every feature of the revision. To this end the work has been considered from various aspects: its fidelity to the Vulgate, its English expression, its paragraphing, headings, etc. For each of these aspects one of the editors is responsible, and he must look to the uniform observance of the rule which there applies.

Not only the organization, but also the qualifications of those who compose it are a source of confidence that the new revision will be a worthy accomplishment. It is well to note that we are blessed in this country at present with a splendid array of biblical scholars. Though so many are already taking part in the work, many more of equal ability are available. Those who are engaged in the enterprise might easily have taken over any of the offices connected with it: the revisor becoming a critic, the critic a revisor, and either a member of the Editorial Board. If this gives assurance of the quality of the present effort, it also offers hope that the task of revising the Old Testament may be taken up soon.

No time has been set for the completion of the work. It was generally agreed that excellence must by all means be the first consideration. At this time all of the text has been submitted to the Editorial Board, and a great part of it has been examined. There is, however, much to be done yet. It is planned to publish one of the Gospels in the near future in order to provoke such criticism as might give further direction to the ultimate edition of the whole New Testament.

The undertaking is beset with many difficulties. It is never a simple matter to give the Scriptures in a language other than that in which they were written. This exposition of the principles of the new revision, and the description of the organization to which the work is entrusted, must give evidence that it has not been taken up without mature deliberation and all human diligence. For the rest, we have before us the high spiritual significance of the effort, and with this comes the confidence that our human, and hence fallible, faculties may have the support of Him who wrote the Book in order that it be read.

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TRANSLATIONS OF " PROPRIETARII " — II.

"*All proprietaries & louers of hemself . . .*"—E. E. T. S. Text.

EDITIONS of the *Imitation* in Latin text seem to consider *proprietarii* [1] sufficiently clear in meaning. Nevertheless, the context may raise some doubt in the mind of a thoughtful reader. Latin dictionaries, large or small, afford no real help. The Glossarium of Du Cange, on the other hand, gives the exact word (in the plural number) and quotes much testimony to illustrate the technical meaning of the word in canonical legislation.

My preceding paper in the REVIEW pictured the perplexities of a seminarian who has become a *proprietarius* of the *Imitation* in Latin, and whose search for an adequate interpretation of *proprietarii* has finally led him to Du Cange. He hesitates in accepting this easy solution of his difficulty.

The Golden Book had meanwhile received multiform translation in all the tongues of civilization. A good translation must in many respects be an interpretation. Even though a translator should simply render *proprietarii* by " proprietors " in English, by " propriétaires " in French, by " proprietarî " in Italian, by " proprietarios " in Spanish, and so on, he nevertheless interprets the Latin original, whether rightly or wrongly, whether carelessly or thoughtfully. Another translator may nevertheless give a different verbal or phrasal equivalent in order to mark a departure from the too obvious and possibly incorrect meaning of *proprietarii*. At any rate, it may prove interesting and perhaps enlightening to note the senses in which other translators have understood the word.

If—as not seldom happens—a casually met difficulty leads the reader to even a limited amount of research, he is apt to become more and more a *proprietarius* of books. I am therefore supposing that our young seminarian (of my previous paper) has at length become a priest, and that he will welcome inexpensive additions to his little library. While it might be pleasant to follow him in his acquisitive journeyings to old-book shops, we must content ourselves with the results he has achieved in this particular field. One pleasant fact will soon emerge from his happy toil. He will soon discover that such literature of the Golden Book as is not scarce is apt to be quite inexpensive. For publishers have long since learned that the *Imitation* is for "the million" rather than for the millionaire. Our young priest is not as yet a bibliophile, and so he will not look for rare editions. But neither is he a bibliomaniac, and so he will not concern himself with minute details of the history of editions and the various fortunes or sales of copies. He is merely a seeker after information in his perplexities of interpretation. And just now, concretely and particularly, he wishes to know what is meant by *proprietarii.*

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[1] Cf. the REVIEW, February, 1938.

I.

The Golden Book was written or compiled in the first half of the fifteenth century. If our seeker may easily come upon a translation into English of that period, he will reasonably expect some illumination of his difficulty, because a translator who lived in the fifteenth century may be credited with knowing its technical language, its customs, and its habits of thought and expression, better than we of a much later age can glimpse them. Fortunately, such a translation into English is easily procurable; and it is very inexpensive, since it purports to be a reprint. Its first editor thought that the original manuscript should be dated somewhere between 1450 and 1480. Writing in 1906, however, Montmorency places it in the first half of the fifteenth century. In either supposition, the manuscript is not far removed from the time—the first third of that century—in which Thomas à Kempis composed (or compiled) his wonderful work. The edition issued in "Everyman's Library" modernizes the spelling of the early English translation and thus makes the text both more attractive and more easily intelligible to a present-day reader. Comparing the Latin text as found in the Autograph of 1441 (Pohl's edition) with the modernized English edition of the old English manuscript, our seeker after light will find this: "All lovers of themselves, covetous, curious, wanderers about (are fettered), seeking ever soft things and not those things that are of Jhesu Christ . . . ". Let my readers compare this with the Latin text in their copy of the *Imitation*, Book Three, chapter thirty-two, verse 1. They will notice that *proprietarii* goes without translation. They will naturally wonder whether it was omitted through inattention or by design. If by inattention, nothing is settled. If by design, we may charge the earliest translator into English with simply evading a difficulty. But here let me suppose that our seeker after light has learned enough about editors to suspect their labors at times. There is an Introduction to the book, and he again reads it with renewed interest. He finds on page ix a general remark which he now interprets as a warning: " The present translation is the first English translation slightly modernized in spelling and syntax. Very little change has been made, except when the early version is unintelligible." The exception gives our seeker pause. Did the earliest English translator render *proprietarii* in an " unintelligible " fashion and thus cause his modern editor to omit the word?

Our seeker finds the hunt getting into his blood. At any cost, he must see more about this earliest English rendering of the *Imitation*. Fortunately, he has not far to go or much cost to endure. The editor in question frankly acknowledged indebtedness to the edition issued by the Early English Text Society, which may be purchased or consulted in a library. It is interesting to compare the E. E. T. S. text with that of " Everyman's Library ":

E. E. T. S.	*Everyman's Library*
Sonne, tho̲u maist not haue parfit liberte, but tho̲u denye thiself utterly. All proprietaries & louers of hemself, couetouse, curiose. . . .	Son, thou mayest not have perfect liberty, unless thou deny thyself utterly. All lovers of themselves, covetous, curious. . . .

Yes, the earliest English translator *did* render *proprietarii*. For some reason that can only be conjectured, the modernizing editor thought it well to omit the word " proprietaries ". His general intention was, I think, devotional rather than literary or learned, and his purpose was accordingly not to raise curious questionings in the minds of his readers but to give them a flavor of that other-worldliness which invests both the Latin original and the earliest English rendering: " The Imitation ", he wrote, " ought never to be shown to the reading public in an entirely modern dress, and it has been my aim to preserve to the full the old-world flavor. . . . I am quite contented to be a guide and only a guide to this mysterious translation. To me it has the sense of ecstasy, the other-worldliness, the spiritual uncannyness of the great Latin book; but over and beyond this it is the most beautiful if the most incorrect of all English versions. On its quiet surface, as on a lake, is the light of the fifteenth century . . . ".

What, then, does "proprietaries" mean? Editing the old manuscripts in Trinity College, Dublin, and in the library of Cambridge University, Dr. Ingram spent much learning and pious thought as well on his task. In his Preface to the volume issued by the Early English Text Society, he notes the many quaint Latinisms of the translation, and includes "proprietaries" amongst them (page xxii): "I give a number of these 'aureate terms', some of them probably experimentally hazarded by our translator. Most of them, it will be seen, have disappeared from our language, if indeed they ever properly formed part of it. Abjecte (to throw away), abusion, adinventions . . . proprietaries (self-seekers), recordacion, refrenacion . . . ".

Ingram thus understands "proprietaries" to mean "self-seekers." Did the editor of the volume in "Everyman's Library" hesitate to accept this meaning, or merely conclude to omit "proprietaries" as an "unintelligible" word?

The second translation into English was that of William Atkynson (1502). He was a "doctor of diuynyte", and his version was made "at ye speciall request & commaundement of ye full excellent pryncesses, Margarete, moder to our souerayne lorde Kynge Henry the .vii., and Countesse of Rychemount and Derby." It was printed by Wynkyn de Worde, and is given in Ingram's volume. It has "proprietaries & louers of them selfe . . . ".

The third version is that of Richard Whytford in 1556, which has been modernized by Wilfrid Raynal, O.S.B. It has "proprietaries".

What did these three translators mean by "proprietaries"? Du Cange gave us the legalistic meaning, and our larger English dictionaries affirm it also, for instance, Murray's great dictionary: "Proprietary. A member of a religious or monastic order who, in violation of his vow of poverty, reserved goods for himself as private property." But Murray's dictionary forthwith adds: "Hence *fig.* a self-seeking or selfish person. Obs." It cites the two versions given by Ingram, apparently as authority for this view, omitting meanwhile any reference to the rendering by Whytford. All three versions no doubt mean the same thing—but was their interpretation literal or figurative? The figurative meaning is very familiar to us in Challoner's rendering of *proprietarii* as " self-seekers ".

I think that only one English version flatly uses " proprietors ". It is a much-altered revision (London, 1898) by C. Bigg, D.D., of Christ Church, Oxford, of the famous translation by Anthony Hoskins, S.J., first published in 1613: "All proprietors and lovers of self are bound in fetters . . . ". Dr. Bigg places a footnote to " proprietors " which restricts the meaning to its legal application as found in the *Glossarium* of Du Cange, and which does not intimate the possibility of the benign interpretation of " self-seekers " as given by Ingram and Murray, by Challoner, and many others.

So much for the earliest English versions, which place a noncommittal word, perhaps, in their use of " proprietaries ". Is the benign interpretation (" self-seekers ") confined to English translations of later date? Perhaps the earliest French version will help us here, for it also belongs to the fifteenth century. The edition of it by Moland and d'Héricault has an extensive Introduction and many enlightening notes. But we still read: " Car tous propriétaires et qui aiment soymesmes . . . ". Still, an editorial footnote declares that " propriétaire " means " égoiste, plein d'amour propre " and that it is a " mot remarquable et rare dans ce sens." Here, then, *proprietarii* does not signify owners, proprietors, proprietaries, as the Latin dictionaries inform us. Rather does it refer to folk who are full of self-love, always thinking of the *proprium*. On the other hand, what sense different from this shall we attach to the succeeding phrase, " et sui ipsius amatores "? This would seem to be a tautology alien to the great stylist who composed or edited the *Imitation*.

A Tuscan translation (1522) renders *proprietarii* by " proprietarî ". Its modern editor places no footnote indicating the sense in which we are to interpret the Italian word. Meanwhile, the version presents a curious arrangement of the phrases: " Tutti i proprietarî e cupidi e curiosi e vagabondi sono legati con l'amore di se medesimi . . . ".

A somewhat early rendering into Spanish is that of Father Nieremberg, S.J. He also is literal: " En prisones estan todos los proprietarios, y amadores de si mismos . . . ".

II.

I have referred to the version by Father Hoskins, S.J. (1613). Many English translations preceded it; but it is, as Copinger notes, " undoubtedly one of considerable value " and " laid the foundation for all subsequent translations." Let me compare it with its revision by Dr. Srawley:

Al such as be lovers of themselves are bound in fetters, they are covetous, curious, wanderers, seekers of ease, and not of those things that appertain to Jesus Christ; but oftentimes devising and framing that which will not continue.	Bound in fetters are all monks who hold to private property, and all lovers of themselves, all that are covetous, inquisitive, gossiping, always seeking ease, not the things of Jesus Christ, but oftentimes devising and framing that which will not continue.

That Srawley bases his version, in part, on that of Hoskins is evident from the identity of the concluding phrases: " but oftentimes devising and framing that which will not continue." But how variant are the renderings of the first part of the sentence! Hoskins has nothing about " monks who hold to private property." Again, the whole interpretation of those who are " bound in fetters " is different. To Hoskins, the subject of " bound in fetters " is generically " al such as be lovers of themselves; " and he adds that all such are covetous, curious, wanderers, seekers of ease. On the other hand, Srawley makes a compound subject for " bound in fetters ", namely, " all monks who hold to private property " etc. What are attributes in the view of Hoskins are subjects in that of Srawley.

What is the interpretation of Dr. Bigg? He also based his version on that of Hoskins. His edition, like that of Srawley, followed Hirsche's edition of the Latin text. In order to husband space, it will be convenient to give his version side by side with Pohl's Latin text (although Bigg follows that of Hirsche's attempted rhythmization of the Autograph of 1441, as the curious punctuation—or lack of it at times—would serve to indicate):

Compediti sunt omnes proprietarii et sui ipsius amatores, cupidi curiosi gyrovagi, quaerentes semper mollia non quae Jesu Christi: sed hoc saepe fingentes et componentes quod non stabit.	All proprietors and lovers of self are bound in fetters, all the covetous the inquisitive the gossipers, who seek always what is pleasant not the things of Jesus Christ: and often devise and put together some building which will not stand.

Dr. Bigg departs thus from his base farther than Dr. Srawley, as is evident from the closing portion of the sentence. For the phrase (" monks who hold to private property ") he has simply " proprietors." He places a footnote, however, explaining the word as a technical one in medieval canon law for " monks who, under any pretence whatever, kept hold of their private property." Bigg and Srawley are in agreement on the meaning of *proprietarii*, and they also agree in considering the " cupidi curiosi gyrovagi " etc. as subjects of " compediti sunt " as well as the " sui ipsius amatores " and the " proprietarii." Hoskins omitted the " proprietarii ", and he placed only the " sui ipsius amatores " as the subject of " compediti sunt." Looking at the Latin text, my readers may choose between these variant renderings of Hoskins and his revisers.

III.

The translation of the *Imitation* which has almost uniquely served the needs of English-speaking Catholics for two centuries is the admirable one by Bishop Challoner. It has been said that he used as a basis for it the version into English by " F. B.," made a century and a quarter earlier. We are thus led back more than three centuries from the present day, for Challoner issued his version in 1737, and " F. B." issued his at St. Omer in 1613.

" F. B." or (as his initials sometimes appeared) " B. F." has been identified as Father Anthony Hoskins, S.J., a brief record of whose life is given by Gillow. Virtually all the translations of the *Imitation* into English since his day have been based, either directly or indirectly, upon his translation. So far as I am aware, only two of these, however, acknowledge indebtedness to him.

Both are fairly recent ones. The Rev. J. H. Srawley, D.D., entitled his version "The Imitation of Christ or The Ecclesiastical Music".[2] He remarks in a foreword: "The present translation is based upon the text of 1620 by F. B., which has been revised throughout with the help of Hirsche's text of the original." In 1898, the Rev. Charles Bigg, D.D., of Christ Church, Oxford, issued his revision of "F. B." under the title: "The Imitation of Christ, called also The Ecclesiastical Music". In his Introduction he says: "The present translation, though practically new, is based upon that of F. B. It is said that F. B. was Anthony Hoskins, a Jesuit."

If Bishop Challoner used as a basis the version of F. B. (Anthony Hoskins, S.J.), he replaced "covetous" with "self-seekers." Several French versions express the same thought. The one commonly but erroneously ascribed to Father De Gonnelieu, S.J., gives us the phrase: "Ceux qui gardent un esprit de propriété." Father Lallement, S.J., varies this slightly: "Ceux qui, conservant l'esprit de propriété, sont possedés de l'amour d'eux-mêmes, sont dans les chaines." We are drifting away from the strict meaning of covetousness here, it is true; but the general thought appears to be that of attachment to "property."

A well-translated and well-edited version into Italian, published anonymously at Turin in 1761, gives us this: "Tutti coloro, che hanno attacco alla roba, che si amano con eccesso, che sono avidi, curiosi, vagabondi . . . son come prigioni tra' ceppi . . ."

We are gradually sliding away still farther from covetousness, which is evil in all men, to a mere attachment to property, which is evil strictly only to those who have vowed themselves to poverty. This is the thought of a German version (Munich, 1799): "Alle menschen, die eigensuechtig an irgend einem Dinge haengen . . .".

If lovers of the *Imitation* should wish to have a review of the various interpretations of *proprietarii* in categorical form, a concluding paper will attempt the task.

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Washington, D. C.

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[2] Cambridge University Press.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

CANON 1990 AND THE S.C.S. INSTRUCTION OF 15 AUGUST, 1936, ON MATRIMONIAL PROCEDURE.

Canons 1990-1992 compose the seventh chapter of Title XX in the Fourth Book of the Code of Canon Law. They treat certain matrimonial cases excepted from the usual judicial procedure. This simplified treatment in cases of evident nullity has an engaging interest for the diocesan tribunal especially renewed by the issuance of the S. C. S. Instruction on matrimonial procedure, 15 August, 1936.[1] The historical evolution and development of the documentary process or the gradual "streamlining" of the canonical matrimonial procedure may be indicated in four periods or steps:[2] I. From the early times to the Constitution of Benedict XIV, "Dei Miseratione" in 1741;[3] II. From the Benedictine Constitution to the Holy Office decree of 5 June, 1889;[4] III. From the Holy Office decree to the appearance of the Code in 1918;[5] IV. From the Code to the S. C. S. Instruction, 15 August, 1936.[6]

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I. The Church in succeeding to the legal heritage of Rome adopted the rigorous formalities of the Roman Law. Gradually the passage of time brought some relaxations in formal observances.[7] The first noteworthy document in the development of the distinct matrimonial process was the constitution, "Dei

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[1] *A.A.S.*, XXVIII (1936), 313 sq.

[2] For more detailed historical study, cf. Johnson, *De natura processuum matrimonialium exceptorum*, Apollinaris, IX (1936), 377. Kennedy, *The Special Matrimonial Process in Cases of Evident Nullity*, Washington, 1935, p. 3 sq. Kay, *Competence in Matrimonial Procedure*, Washington, 1929, p. 110 sq.

[3] Fontes, n. 318.

[4] Fontes, n. 1118.

[5] Canons 1990-1992.

[6] Arts. 226 sq.

[7] E. g. under Clement V, *Dispendiosam*, c. 2, de iudiciis, II, 1 in Clem; also *Saepe*, c. 2, de verb. signifi., V, 2 in Clem.

Miseratione," of the canonical-minded Benedict XIV, issued in 1741, which outlined the formalities to be observed in marriage cases. This constitution demanded two conformable sentences of nullity in every matrimonial cause even when the invalidity of the marriage was evident.[8]

II. As ecclesiastical tribunals followed the Benedictine norm, a gradual but effective departure from its formalities became apparent. Of interest is a response of the Holy Office to the Bishop of Angoulême, given 5 September, 1888, which was to be practically repeated in the general decree given by the Holy Office nine months later, 5 June, 1889.[9] The French bishop found that civil divorce was leading to many second marriages and that the disposal of the numerous cases which were presented to the local curia created a problem if the normal procedure of the " Dei Miseratione " was to be observed. To the request that one sentence be considered sufficient in cases of evident nullity, the response came: " Provided there is question of the impediment of consanguinity, affinity from lawful intercourse, spiritual relationship, ligamen, disparity of cult (unless the point concerns the validity of a baptism, which matter must always be presented to the Holy See), and clandestinity; and further provided that from authentic documents or witnesses worthy of faith, certainty is clearly established concerning the existence of the impediment and the lack of a dispensation or sanation; the faculty is granted of proceeding to a definitive sentence without an appeal, omitting the form of the Benedictine constitution, " Dei Miseratione," but with the active assistance of the defender of the bond in each case." [10]

A few months before the appearance of the Holy Office decree of 5 June, 1889, the Bishop of Fort Wayne, Indiana, asked the Holy Office: " Granting that documents and certain proofs (admitted by the episcopal curia and the defensor) show the certain nullity of the first marriage due to the impediment of ligamen or disparity of cult, was there need of an appeal by the defensor and the judgment of the court of second instance as prescribed by the Benedictine regulations in cases of the invalidity of marriages contracted in the Church (*in facie*

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[8] § 14, " Dei Miseratione ", Fontes, n. 318.

[9] Fontes, n. 1118.

[10] *N.R.T.* XX (1888) 633: XXVI (1894) 26.

ecclesiae): or would it suffice that the first union be clearly shown as absolutely invalid, so that the court of second instance need not be approached?" The reply was that the case need not be appealed, provided that by a process, at least extrajudicial, the invalidity of the first marriage due to a preëxisting diriment impediment, was clearly proven.[11]

III. On 5 June, 1889, the Holy Office issued a general decree allowing that where the existence of the impediment of disparity of cult, ligamen (the first spouse living), consanguinity, affinity from lawful intercourse, spiritual relationship, or the impediment of clandestinity (the non-observance of the form prescribed by the decree *Tametsi* in places where it was in force by reason of publication or custom), could be proven by certain and authentic documents, or, lacking these, by certain arguments, adduced to show that these impediments had existed and were not removed by a dispensation, then the Ordinary, omitting the solemnities required by the constitution, "Dei Miseratione", with the intervention of the defender of the bond, could declare the marriage invalid and a second sentence was unnecessary.[12] At last, after the way had been prepared by a number of particular concessions, the rigor of the Benedictine constitution was mitigated by a general decree.[13]

In a reply to the Bishop of Albany given by the Holy Office on 10 June, 1896, light is thrown on the nature of the power employed in the process permitted by the Holy Office's decree of 5 June, 1889. The Bishop, citing a local case where the existence of the impediment of disparity of cult had been established through the offices of a layman, not specially delegated for the matter, asked whether not only a summary but also an extrajudicial process might be employed in establishing the impediment of disparity of cult. In its reply the Holy Office distinguished the prenuptial investigation where the parties were in no wise suspected of a prior marriage from the establishment of the impediment of disparity of cult for the purpose of declaring the nullity of a preëxisting marriage. In the former case the investigation could be made even extrajudicially. In the latter case, the reply referred to the response given to the Bishop of Ft. Wayne, 20 March, 1889, and the general decree of 5 June, 1889. It then added that the process could be instituted in a summary and extrajudicial manner, omitting the requisite solemnities of the Benedictine constitution, providing, however, that the judicial form was always observed in substantial matters, and the intervention of the defensor was had; if proof of the existing impediment was clearly established, the Ordinary could proceed to pronounce a sentence of nullity.[14] Authors agreed that the decree of 1889 merely dispensed with the necessity of an appeal and the need of a second confirmatory sentence in cases of evident nullity, while the usual judicial procedure was to be observed in the tribunal of first instance.[15]

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[11] S.C.S. Off., 20 March, 1889, Fontes, n. 1114; cf. A.E.R., V, (1891) 388.

[12] Fontes, n. 1114.

[13] Cf. S.C.S. Off. 19 Feb. 1894, *A.S.S.*, XXVII (1894) 142; Fontes, n. 1168.

Such was the state of the documentary process up to the publication of the Code in 1918, when the short form was incorporated in canons 1990-1992. Noticeable was the omission from canon 1990 of the impediment of age and the defect of form, or the so-called impediment of clandestinity; but the inclusion of the impediment of Holy Orders and the solemn vow of chastity.

IV. With the promulgation of the Code in 1918 students of the Fourth Book of the Code found the exceptional cases mentioned in canons 1990-1992 an interesting field for comment. The short method was patently summary in form. There had been growing in the schools a general recognition of the division of ecclesiastical jurisdiction into judicial power and extrajudicial (administrative or voluntary) authority.[16] In the reorganization of the Roman Curia Pius X had tried to effect this distinction by designating the competence of the various Roman Congregations as administrative and the authority of the Tribunals as judicial.[17] In the diocese the distinction between judicial and extrajudicial (administrative) power could not be found in the office of the bishop, as he possessed both; but what of his "other selves"? Possessing ordinary power in judicial matters and forming one tribunal with the bishop was the official.[18] In administrative matters the vicar general exercised ordinary jurisdiction.[19] The Code introduced a clear distinction between the Vicar General and the Official [20] so that jurisprudence ruled the Vicar General out of the Fourth Book and any exercise of judicial power with the principle "the vicar general is not a judge."

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[14] Fontes, n. 1180.

[15] Cappello, *De Sacramentis*, III (ed. 1933) n. 893; Wernz-Vidal, *Ius Canonicum*, V, n. 704; *L.C.C.*, XIII (1890), 224.

[16] Cf. Canon 201. Kearney, *The Principles of Delegation*, Washington, 1929, p. 102; Maroto, *Institutiones J. C.*, I, n. 724 sq.; Roberti, *De Processibus*, I, n. 53.

[17] Const. "Sapienti Consilio", 29 June, 1908—Fontes, n. 682.

So canon 1990 gave rise to the question what authority was exercised in the documentary process. Was it a "streamlined" judicial procedure brought down to the essentials, or was it out and out non-judicial (administrative) in nature? The solution of some perplexing questions depended on ascertaining the true nature of the jurisdiction involved in the brief matrimonial case.[21] Did the vicar general come under the term "Ordinarius" in the canon? Some writers [22] went into the point more deeply than others. Strong in numbers was the list stating that the authority operative was administrative or not truly judicial.[23] Under this interpretation (if it were held that the jurisdiction was administrative *in nature*) the vicar general as an Ordinary might be competent.[24]

On the other hand, some writers contended that the authority was fundamentally judicial (despite the informality of the procedure) and that general judicial principles were applicable.[25] Under this view the official could be competent. Roberti, however, taught that the bishop should himself handle the case.[26] This was the state of the question after the Code. The nature of the power involved was disputed. Here was a *dubium juris*, so that either opinion could be safely followed. If the official acted *ex officio* or without delegation of the bishop in the matter, the procedure would not be invalid, for jurisdiction would be supplied.[27] If the vicar general acted *ex officio* in these matters he should not scruple, for ordinary power is to be widely interpreted.[28]

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[18] Canon 1573.

[19] Canons 198-1, 366, 368.

[20] Canon 1573-1; Roberti, *De Processibus*, I, n. 95; Ed. Fournier, *Les Origines du Vicaire Général;* Paris, 1922—a good historical study.

[21] Bernardini, *Apollinaris*, VIII (1935) 290; cf. Vermeersch-Creusen, *Epitome*, III, n. 297.

[22] Kay, *Competence in Matrimonial Procedure*, p. 109; Kennedy, *The Special Matrimonial Process in Cases of Evident Nullity*, p. 51 sq.; Johnson, *Apollinaris*, IX (1936) 258, 375.

[23] Cerato, *Matrimonium*, p. 261;
Chelodi, *Ius Matrimoniale*, n. 180;
Coronata, *Institutiones*, III, 457;
De Smet, in *E.T.L.*, I (1924) 578;
Farrugia, *De Matrimonio et Causis Matrimonialibus*, 533;
Gasparri, *De Matrimonio*, ed. 1932, II, n. 306;
Koeninger-Geise, *Grundzüge des katholischen Kirchenrechts*, 155;
Lanier, *Guide pratique de la Procédure Matrimoniale*, 2;
Muniz, *Procedimientos*, II, 634;
Payen, *De Matrimonio*, III, p. 530, n. 2719;
Prummer, *Manuale J. C.*, 629;
Vlaming, *Praelectiones Juris Matrimonii*, II, 384;
Wernz-Vidal, *Ius Canonicum*, V, n. 704;
Kennedy, *The Special Matrimonial Process*, p. 53.

[24] Cappello, *De Sacr.* III (1933), p. 1016, terms the process judicial in the broad sense and excludes the vicar general "ex principiis generalibus de potestate iudiciali sine mandato speciali".

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The Instruction of the Sacred Congregation for the Discipline of the Sacraments, issued 15 August, 1936 [29] clears some of the doubts raised by the disputed interpretations of canon 1990, but not all.[30] The Instruction supports the view that the jurisdiction involved in the documentary process is judicial. In the Motu proprio " Cum Iuris Canonici " of Benedict XV, found in the beginning of the Code, the Pontifical Commission for the Authentic Interpretation of the Code enjoys the exclusive right of interpreting the canons.[31] Yet the same document provides for such instructions as the Sacred Congregations may from time to time see fit to issue. These instructions are to be consonant with the Code.[32] Title XV of the Instruction is entitled " De Modo Procedendi in casibus exceptis " and comprises articles 226-231. A review of them will be made from the standpoint of the support they give the opinion that the power is truly judicial.

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[25] Ayrhinac-Lydon, *Marriage Legislation*, p. 362;
Bernardini, *Apollinaris*, VIII (1935) 290, IX (1936) 582;
Cappello, *l. c.*; Blat, *Commentarium*, IV, n. 551;
Dolan, *The Defensor Vinculi*, p. 129;
Eichmann, *Das Prozessrecht des C. I. C.*, p. 31;
Johnson, *Apollinaris*, IX (1936) 258, 375;
Kay, *Competence in Matrimonial Procedure*, p. 109-154;
Laboure-Byrne, *Procedure in the Diocesan Matrimonial Courts*, p. 120;
Lemieux, *The Sentence in Ecclesiastical Procedure*, p. 109;
Noval, *De Processibus*, p. 581; cf. Vermeersch-Creusen, *Epitome, III*, n. 297;
Roberti, *De Processibus*, I, 67, 162;
Schaaf, *A.E.R.*, LXXXV (1931) 309;
Triebs, *Periodica*, XX (1931) 93; *Theol. Quartal.*, CXIII (1931) 207.

[26] *De Processibus*, I, p. 162.

[27] Canon 209; cf. Kennedy, *The Special Matrimonial Process*, p. 79; Lanier, *Guide Pratique*, p. 2 ruled out the official.

[28] Canons 200, 209.

[29] *A.A.S.*, XXVIII (1936), 313.

[30] Doheny, A.E.R., XCV (1936) 573.

[31] " Cui uni ius erit Codicis canones authentice interpretandi. . . ."

[32] " Instructiones . . . edere, quae iisdem Codicis praeceptis maiorem et lucem afferant et efficientiam pariant . . . quaedam explanationes et complementa canonum. . . ."

By article 226 of the Instruction the official is to act as the fact-finder in the case. He hears the parties, should they present themselves (he does not cite them); ascertains the existence of the impediment from certain and authentic documents which are open to no contradiction or exception; determines by documentary or other legal proofs as allowed by the PCIC response of *June*[33] 16, 1931,[34] that no dispensation was granted. After this investigation, if there appears to be a case within the scope of canon 1990, the official refers the matter to the bishop, but not to the vicar general. The vicar general is definitely excluded from the term " Ordinario " of article 226 by article 3 § 2 of the Instruction which reads, " Ordinarii nomine non veniunt in hac Instructione neque Vicarius Generalis, quando agitur de ponendis actis iudicialibus (cfr. can. 1573-2), neque Superiores religiosi." Up to this point the official has looked into the marriage case not as a judge but as an expert.

Article 227 § 1 contains two words significant to the minds of those canonists who have held that the authority involved in the documentary process is judicial in nature. It speaks of the Ordinary[35] acting in these cases in a judicial capacity (*Ordinarius, iudicem agens*). These words label the jurisdiction exercised by the bishop as judicial. Even without the above mentioned art. 3 § 2 these two words would exclude the vicar general who has no judicial power. When the bishop acts, he cites[36] and hears the parties, seeks the opinion of the defender of the bond,[37] and the promoter of justice,[38] of that member of the curia should have accused the marriage, or if the bishop considers it advisable to hear the promoter on the case. Then the bishop in his own prudent judgment gives the sentence,[39] with a brief résumé of its basis in law and fact.

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[33] The Instruction dates this response as of April.

[34] *A.A.S.* XXIII (1931) 353.

[35] It is recalled that the vicar general is already excluded from the term by art. 3 § 2. Cf. Kennedy, *The Special Process*, p. 60.

[36] Citation is made by a judge (canon 1712) and in this process the bishop is acting as a judge. If the citation is omitted the acts of the process would be invalid (canon 1723). The PCIC reply ad II of June 16, 1931, *A.A.S.* XXIII (1931) 354, made it clear that citation was to precede the declaration of nullity. Art. 227 § 1 of the Instruction indicates the proper sequence to be observed.

[37] The defender must be heard on the matter, otherwise the validity of the process can be questioned (canon 1587). The bishop is acting as a judge not as an administrator. cf. *e contra* Kennedy, *The Special Process*, p. 77. " The neglect of these two (i. e. citatibus partibus and cum interventu defensoris vinculi) would

Should the bishop determine that the conditions demanded by canon 1990 are not met in the case, he is directed by art. 227 § 2 to submit the matter to the diocesan tribunal for the ordinary procedure.[40]

Article 228 grants that where the bishop is absent or impeded, the sentence may be given by the official through a special mandate of the bishop. The official therefore cannot render the sentence in these excepted cases *ex officio*, though he does enjoy ordinary judicial power. It is these words, " de mandato speciali Ordinarii," which preclude the interpretation heretofore given by upholders of the view that since the power was judicial, the official could act by virtue of his office. The mandate necessary may be granted by the bishop to the official generally or for each case.

The provisions of canon 1991 are repeated in article 229 § 1 of the Instruction. It is favorable to the opinion that the process is judicial to find the words of the canon " adversus hanc declarationem " expanded by the Instruction into " adversus istam Ordinarii aut officialis sententiam, nullitatis matrimonii declaratoriam ". Moreover, art. 229 § 2 extends to the promoter of justice, if he had part in the case, or to the parties, themselves, equal rights with the defender of the bond, to appeal the matter to the tribunal of second instance.

Article 230 and canon 1992 are practically the same. The canon has " decernet " where the article reads " definiat ". This is a slight change yet indicative of a process truly judicial.[41] The entire tenor then of the words of the Instruction favor the view that the process is judicial and it has undermined the arguments of those holding that the power is administrative.[42]

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not render the proceedings null as in administrative matters the Ordinary is not held to any special rules under pain of nullity."

[38] The promoter of justice is a member of the judicial rather than the administrative department of the diocesan curia. (Canon 365) His presence bespeaks a judicial process.

[39] Where canon 1990 has merely *declarare* the Instruction adds the judicial term *sententia.* So the declaration of nullity is not a decree (canon 1868).

[40] Apparently then canon 1990 cases are extraordinary *judicial* procedure, for in them the bishop is acting as a judge.

[41] Canon 1868.

[42] Kennedy, *The Special Process*, p. 60.

Articles 226-230 in the Instruction parallel canons 1990-1992 of the Code. Article 231 of the Instruction treats marriages invalid by reason of non-observance of due form as demanded by canons 1094 and 1099. It is a restatement of the PCIC response ad 17 of 16 October, 1919.[43] For the sake of clearness and deeper understanding it may be well to leave the treatment of this "impediment of clandestinity" for a separate study. Suffice it to say here that this procedure was never held to be judicial.

The restudy of canons 1990-1992 in the light of the S. C. S. Instruction of 15 August, 1936, brings out these points:

1. The jurisdiction exercised in these documentary cases (canons 1990-1992; arts. 226-230)[44] is fundamentally judicial in nature.
2. The official needs a special mandate of the bishop to give the sentence. He is not competent *ex officio*, though he does possess ordinary judicial power.
3. The vicar general has no competence in these excepted cases (canons 1990-1992; arts. 226-230).
4. If the official or vicar general has since the Code decided these excepted cases *at the bishop's request*, there can be no doubt of his competence.
5. If the official has been deciding these cases *ex officio* (without special mandate), the presence of a doubt of law would supply the necessary jurisdiction in the external forum by reason of canon 209.
6. If the vicar general has been deciding these cases *ex officio* (without special mandate), he need not be disquieted. The Instruction shows the matter is judicial (" Ordinarius, iudicem agens "). Acting on the doubt of law, the decisions rendered by vicars general would be valid by reason again of canon 209. The act was one of the external judicial forum: the Church supplied jurisdiction. Consequently officials and vicars general should not doubt the validity of their actions previous to the issuance of the S. C. S. Instruction on 15 August, 1936.

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[43] *A.A.S.*, XI (1919) 479.

[44] Note the writer does not include art. 231.

AN OPEN LETTER TO FATHER JOHN DOE.

The interest of our readers in the January number article on "Knowing the Reason for the Faith We Practise", is still running so high that letters asking for further details of the Three-Point Plan continue to reach both the author and Mr. Karl Rogers by every mail. The Review *is very glad to publish the following Open Letter, which is designed to answer some of the earnest questions of actual and prospective correspondents on this subject.*—Editor.

Reverend dear Father:

I was very happy to have your letter this morning about the proposed course of instruction for Catholics and non-Catholics in your parish. I am at a complete loss, however, to know what to suggest to you for " a monthly talk ". As you know, I devote two evenings each week to instruction—and even then with the outline I follow it requires nearly three months to complete the course. I shall explain our plan in detail further on, since I know that it can be adapted to any parish and that it will produce astonishing results among not only Catholics but also non-Catholics who come under its influence.

To most people the most powerfully attractive subject seems to be marriage. Last summer I lectured three nights a week for seven weeks on this subject—following the Code and simply popularizing its material. The last few evenings were devoted to solving cases taken from the Question Box on Marriage from *Extension Magazine*. These people learned all the tricks and found no difficulty with the cases presented. This method of presenting cases stimulates lively interest in the classes. This is of paramount importance if one hopes to keep the crowd together. If you want to make your course short start with marriage. Open the course to young people from eighteen on, and do not be afraid to cover *all* the impediments—yes, even impotency. If you preface the course with a lecture or two on the sanctity and holiness of marriage, its sacramental character, etc., there will be no trouble in touching on some of the more delicate impediments. The Paulist Press has just turned out three splendid new pamphlets on this subject at five cents each—good for distribution: " Whom shall I Marry? "—" Why not get a Divorce? "—" Why not a 'Mixed' Marriage? "

—all by Father O'Brien. Sample copies are cheerfully sent on request.

Be assured that the summary statistics concluding the article in the January number of the Review tell only part of the actual good accomplished. There is no mention made, for instance, of the salutary effects of this work on the Catholics themselves who have attended the instruction classes. In fact, it is the enthusiasm of the Catholics in their daily contacts with non-Catholics that has led so many of the latter into the Church. Give our Catholics an appreciation of their faith and you can depend upon them to go out confidently and do the kind of apostolic work which heretofore most of us seemed to have thought belonged only in the realm of the priesthood. Through proper instruction the faith of the Catholic is not only intensified and rendered more helpful to the Catholic himself, but also wonderfully flows over into the lives of his non-Catholic neighbors with whom he daily works and plays. Believe me in this.

In my instruction classes which are conducted every Tuesday and Thursday from eight to nine (just one hour) I follow the complete course of Natural, Christian, and Catholic Apologetics as outlined in *Apologetics and Catholic Doctrine*, by the Most Rev. M. Sheehan, D.D., published by M. H. Gill & Son, 50 Upper O'Connell St., Dublin, Ireland. A really marvelous text from every angle. Any Catholic publishing house in this country will gladly procure a copy for you. However, you are probably familiar enough with the subject to handle it without this specific guidance. The only reason I use it myself is because it furnishes me with a complete, *practical* outline—and one that is *logical*. I supplement this text with the ordinary five-cent catechism.

In all instruction work it is essential that we be simple, frank, and outspoken—and above all *absolutely informal*. In connexion with our instruction classes here we have a library of some two hundred books covering Catholic fiction, history, etc., which we loan to the people for supplementary reading. However, the modern mind is so emphatically superficial that it is difficult to get the people to read much at length. I have found that the ordinary pamphlets published by the Paulist Press and the Sunday Visitor Press have greater appeal; hence I have some three or four hundred of these on display in the lecture room. To stimulate reading I open the doors of the hall an hour ahead of time to afford the people an opportunity to look over the reading matter.

Regarding the use of the Narberth articles through the mail and local newspaper you can obtain full information by writing Mr. Karl Rogers, P. O. Box 35, Narberth, Pa. His two-page folders cost about a penny a piece and go a long way toward arousing interest in things Catholic among Protestants to whom they are mailed monthly. Our society is mailing 800 of these each month, in addition to inserting them in twenty-one secular newspapers weekly under the heading " Catholic Information ". It has been a revelation to us to learn how intensely interested the average non-Catholic is in these simple, direct explanations of our belief and practices. Based on reason and common-sense, the style and method of writing are both appealing and disarming. Sub-titles are most provocative. Can you imagine, for instance, even a Catholic passing over an article in a secular newspaper entitled " Did you ever see a Nun Canoeing? "

Regarding prayer, there is just no use trying to get places without it. Our Holy Hour here in the parish was formerly just another devotion at which some twenty or thirty people gathered together for a very dry time. We got busy and after a lot of looking about for an interesting and practical Holy Hour outline discovered just what we wanted in one published by Jeffries and Manz, 521 Vine St., Philadelphia, Pa. With everything detailed in the way of prayers and hymns the congregation is kept busy along with the priest. We inaugurated the first service by sending out a thousand written invitations to Catholics everywhere to attend. About six hundred responded. But since the first service the average has been considerably higher. Our Holy Hour is talked about—and that is the best kind of advertising. I always make it a point to read some interesting letter received from a non-Catholic as a result of the Narberth mailing list or newspaper articles. The congregation has been made to realize that they are getting results. We keep reminding them that these results are the effect of *their* prayers and contributions. You can imagine the interest this procedure begets.

A ten-minute sermon is preached during the Holy Hour. This is followed by the Litany of the Sacred Heart and a hymn. Next follows the most important, and what has become the most effective and impressive element in the hour as far as the congregation is concerned—a brief five-minute *Meditation*. The wonderful psychology of Christ, " Out of the abundance of the heart the mouth speaketh," is explained for a minute or two and then applied to *Christ Himself*. I want the the people to know Christ personally in the Eucharist, for only by knowing Him will they love Him, and without love they will be little inclined to make sacrifices for His cause—and they've got to make sacrifices to put this work over. I then read a brief portion of the Sermon on the Mount or some other passage of the New Testament in which Christ does the speaking. For these five or six minutes everybody sits back and relaxes. " Leave your beads alone and *reflect* that Christ really and truly present on the altar is *now speaking to you personally*." During this brief meditation every light in the church is extinguished except a lone one over the tabernacle which reflects on the monstrance, plus the candles. There is not a sound in the church during these precious moments of silence. It took us several months to impress upon the congregation that they won't get anywhere in any walk of life, much less in religion, until they learn to *think*. Once they learn to think *Christ's* way, there is no difficulty getting them to work for Christ's Kingdom—whether it is a matter of addressing envelopes for the society, attending instructions, or contributing financially.

This in brief is the working substance of our plan. God is blessing the scheme magnificently. And we are only beginning —just beginning. We have to work hard—very, very hard— to take care of all the demands placed upon us by Catholics and non-Catholics alike; but the labor is a joy.

I am sending you under separate cover a little material which may help you. It is the same material I sent to all the dioceses and heads of the Confraternity of Christian Doctrine a few months ago; some two hundred letters to which I received just one reply congratulating me on my zeal—but no results. So don't get discouraged if you find the going a little tough. Recently a good priest stopped our articles in his local newspaper, while the Director of Catholic Action in another diocese followed suit in his vicinity — both together cutting off a potential reading public of 72,000 souls who thus lost further opportunity of reading a little enlightening message about our Holy Faith in their secular newspapers—messages which had already passed the Censor Librorum of the Archdiocese of Philadelphia. Which makes me wonder " when and how " we will ever get together.

But don't think it's all that way. Yesterday's mail brought a letter from the Bishop of ———— requesting detailed information which may be helpful to him in introducing this plan into his diocese. A few more letters like that and we may soon be reaching those hundred million souls in this country alone whose only source of information at present concerning the Church is the bigoted, non-sectarian, and *secular press*—not to mention half of our own (I think my estimate is ultra-conservative) who never read a Catholic paper or magazine.

Thanks a lot for your interest, Father. May God bless you a hundredfold for your zeal. To bed now for a little surcharging. To-morrow's another day—and one never knows what the mail may bring.

Sincerely and respectfully yours,
BONAVENTURE FITZGERALD, O.M.CAP.

PRIVILEGED ALTARS.

The reason for the few privileged altars in this country may be explained by the history of the question. Just when this Indulgence was first conceded it is hard to determine, but from fragments of documents given by the *Analecta Juris Pontificii* it may be deduced that Pope Paul III[1] (1534-1549) granted it for the first time. Four different concessions were made between the years 1537-1549. Julius III (1554) and Pius V (1567) also made a few concessions, but Pope Gregory XIII[2] seems to have been the most prominent in this matter. His many favors are recorded during the years 1576, 1577, 1581, 1583. It is strange that this Indulgence should have grown up with the turbulent Reformers. A reaction was to be expected and it came during the pontificate of Paul V (1605). A group of cardinals studied the indulgence and its many concessions. They agreed that the practice should be kept in the Church, but advised that it should not be granted except for an extraordinary reason, and that the privilege should be extended to shrines, and basilicas and churches of some prominence rather than to ordinary churches. Rigid conditions were laid down as the standard for the concession of the indulgence of the privileged altar: some forty Masses had to be celebrated every day in the church that petitioned for the concession, and a minimum of seven Masses daily was exacted if the privilege were to be accorded for one day in each week. Few churches could meet these requirements, and the indulgence was restricted to larger centers of worship.

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[1] *Analecta Juris Pontificii,* Romae, 1866, vol. VIII, col. 2041.

[2] Mocchegiani, *Collectio Indulgentiarum,* Florentiae, 1897, 468; Beringer, *Les Indulgences,* Paris, 1893, 438, (vol. 1); *Analecta,* ut supra, vol. VIII, col. 2041.

Mitigations were to come from Popes Benedict XIII and Clement XIII. Pope Benedict XIII [3] (1724) granted to all bishops the faculty to designate a privileged altar in patriarchal, metropolitan and cathedral churches. This privileged altar was given for all time and the indulgence was applicable daily to the Holy Souls. Pope Clement XIII (1759) [4] granted a similar faculty to bishops, but in favor of parochial churches and only for seven years. The term of seven years having expired, the faculty was to be renewed by the Holy See and the renewal was promised upon simple request by the respective bishops. The same Pontiff declared that all Masses on 2 November should enjoy the indulgence as if they had been celebrated at privileged altars. Pope Pius VII [5] (1807) decreed that all altars in the church where the Forty Hours' Devotion was being held, and for the entire period of such devotion, be considered as privileged altars. Such then is the historical background of the present law, as formulated in canon 916.

This canon notes that bishops, abbots, prelates *nullius*, vicars and prefects apostolic, and the major superiors of clerical, exempt religious may designate and declare one altar privileged daily and forever (provided no other altar in the church already enjoys the privilege) in their cathedral, abbatial, collegiate, conventual, parochial and quasi-parochial churches; in public or semi-public oratories, however, only if united to the parish church, or subsidiary to it. Canon 917 makes general and universal the privilege for the second of November: all Masses celebrated on that day have the indulgence of the privileged altar. It also declares that all altars of a church are privileged during the Forty Hours' Devotion. These canons perpetuate the law as enunciated by Popes Benedict and Clement, and it can be seen that the Church favors ample use of this privilege so easily acquired.

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[3] Brevis 20 Julii 1724: *the decree cited in full by*: Mocchegiani, p. 468; Beringer, vol. I, 439; Ferraris, *Bibliotheca Prompta*, vol. I, Romae, 1764, 81; *Analecta Juris Pontificii*, vol. 8, col. 2069.

[4] Ferraris, as above, vol. I, p. 83; Beringer, as above, vol. I, p. 445; *Analecta*, as above, vol. 8, col. 2069; Mocchegiani, 463.

[5] Beringer, vol. I, p. 471; Mocchegiani, p. 466. The decree itself is found in the "Raccolta di orazioni e pie opere per le quali sono state concesse dai Sommi Pontefici le SS Indulgenze," Romae, ed. 1898, (official ed.) decree n. 66, p. 95; in the English edition, *The Raccolta*, London, 1920, n. 86, p. 70 (only a reference).

An indulgence, as we know, is the remission in whole or in part of the temporal punishment due to actual sins whose guilt is already forgiven. This remission is obtained by the application of the superabundant merits of our Lord Jesus Christ, of His Blessed Mother and of the Saints: these merits constituting the spiritual treasury of the Church. A plenary indulgence is the remission of all the temporal punishment due to sin. The plenary indulgence, if fully gained, is applied to the living in the manner of an absolution; if gained for the dead, it is applied in the manner of suffrage, intercession. The indulgence of the privileged altar is a plenary indulgence, applicable to the dead: this is the ordinary privileged-altar indulgence. It is granted by the Church and attached to the altar so that any Mass said at that altar carries with it the additional efficacy of a plenary indulgence. The Church intends that a priest who celebrates Mass on the particular altar for a deceased person should be able to help that soul not only by the fruits of his Mass but also by the intercession of the Church itself through its plenary indulgence. The Church will supplicate Almighty God for the release of the soul from purgatory by offering the Sacrifice of the Mass and also additional satisfaction from its spiritual treasury.

The mind of the Church as to the actual value of this indulgence of the privileged altar is by no means obscure. It has been declared by the Sacred Congregation of Indulgences that through this indulgence the Church intends to use the Power of the Keys in such a way that the soul should be freed immediately from the pains of purgatory. As to the exact effects of the privilege, as applied and accepted by Almighty God, we can only know that the indulgence will produce those effects which are dictated by the mercy and the will of God.[6] The Church, on her part, intends the greatest effects, but since the soul is no longer under her jurisdiction, she must confide the final results of its desires to the goodness of an all-merciful God.

From a speculative aspect the indulgence of the privileged altar has the possibility of being more efficacious than any other indulgence. It is always attached to the Mass, and, since the Mass is the most acceptable of oblations in the eyes of God, whatever accompanies this sacrifice should find special favor with God. Then too the obstacles that might impede the application of the indulgence in the ordinary case are susceptible of removal by the merits and the fruits of the Mass.

Canon 916 gives to bishops and to some others the right to declare one altar as privileged in certain churches, and parish and quasi-parish churches are included. The material requisites are few and simple. Some authors are of the opinion that the altar to be privileged must be consecrated, or be made of marble, or that the table of the altar must be of stone and form one piece as it were with the supports, etc. This is not so. When the Sacred Congregation used the expression " immovable altar " in regard to the privileged altar, it did not intend to attach to the word " immovable " the canonical sense of the term as we know it from canon 1197. Immovable altar does not mean, in this case, the upper table of the altar together with its supports consecrated as a whole.

To be privileged the altar must be immovable. Here " immovable " means stationary, fixed, possessing such stability that it is not easily movable from one place to another. The Sacred Congregation does not intend that a temporary altar be given this indulgence, or a portable altar, in the strict sense of the term, namely, a portable altarstone. The altar must be " fixed ": " altare privilegiatum debet esse fixum ".[7] It must not be subject to removal from the place of erection: " . . . quod a loco dimoveri non possit . . ."[8] It is not required, however, that the table be made of stone or marble: nor is it required that the table and its supports be of one piece. All that is required is a substantial, well fixed structure, not easily movable and in the center of the table of this altar structure there be placed a consecrated, movable altarstone of ordinary size.[9]

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[6] Mocchegiani, 459; Beringer, 437.

[7] Mocchegiani, 459-460; Beringer, 447.

[8] Many, *De Locis Sacris:* Parisiis, 1904, 223-224.

The indulgence is attached to the structure itself and not to the altarstone. It is affixed once and for all to a determined altar, and to such an altar as dedicated to a certain saint or mystery. The altarstone may be transferred, another may be substituted in its place, without the least effect upon the indulgence, since this belongs and is attached to the altar and not to the altarstone. The altar need not be a consecrated one, as is clear from the above, and the church in which it is erected need not be a consecrated church. The privileged altar may be moved from one place to another in the church in which it was erected. If it is moved to another church, however, it loses the indulgence attached.

The indulgence is entirely connected with the celebration of the Mass, and the celebration of the Mass is the important and the necessary requisite. The indulgence can be gained in no other way. Furthermore, it may only be gained for the soul for whom the Mass is offered. The Mass cannot be offered for one soul and the indulgence applied to another. The indulgence may be applied but to one soul. Thus if the priest celebrates the Mass for many souls, all included in the one intention, he must specify the one to whom he wishes the indulgence applied. If he does not so specify, it is the mind of the Church that God will apply the indulgence to the soul of His own choice. No other work is prescribed for the gaining of this indulgence. The privileged altar, moreover, does not hinder the priest from gaining another plenary indulgence on the same day, nor will it prevent him from considering his Communion in the Mass as the fulfilment of the condition of Holy Communion for any other indulgence.[10] Previous to a recent decision, the priest who wished to gain the indulgence of the privileged altar was required to celebrate the Mass of Requiem whenever the rubrics permitted, but the Holy Office has declared this obligation as non-existent.[11]

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[9] Beringer, 447: ' sufficere ad constituendam qualitatem altaris fixi, ut in medio altaris stabilis et inamovibilis, licet non consecrati, lapis consecratus etiam amovibilis ponatur ". *Decr. Auth.* 26 Mar. 1867, n. 405.

[10] Mocchegiani, 475.

[11] S. Officium, 19 Feb., 1913; *Acta Ap. Sed.*, vol. V, p. 122.

The Code aptly warns that no increased stipend may be asked by reason of the celebration of Mass at a privileged altar. Canon 918 is explicit on this point. No advertising is to be made of the privileged altar, and for this reason the Sacred Congregation forbids notices at the entrance or round about the church indicating that the altars of the church are privileged. Over the altar thus privileged the words " Privileged Altar " are not to be placed.

The indulgence of the privileged altar is sometimes accorded as a personal privilege. Certain persons enjoy the privilege every time they say Mass even though they do not celebrate at a privileged altar. The cardinals and bishops of the Church and priests who have made the heroic act in favor of the souls in purgatory have this personal privilege. These persons gain the indulgence no matter where they say Mass, and the altar may be a simple portable altar.[12]

Since the Church has put this precious concession at our command it is to our advantage and to the advantage of the holy souls that we avail ourselves of it. If we avail ourselves of the privilege, our celebration of the Mass will be accompanied by the fervent supplication and intercession of the Church in behalf of the faithful departed. With Jesus offering Himself as victim and holocaust and His Spouse, the Church, interceding and supplicating, who shall say that the gates of purgatory shall remain closed? Why then should canon 916 be permitted to remain in the rigid form of the written word? Why not reduce it to the spirit and to the end for which it was written?

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THOUGHTS ON " MASS IN THE AIR ".

I have just now read an article by George Shuster on " Mass in the Air ". It appeared some months back in *The Commonweal*, and is about the German priest Father Paul Schulte and his celebration of Holy Mass in the ill-fated " Hindenburg " as it flew across the Atlantic sometime last year. The piece was like a stone dropped into the pool of my memory, stirring up a number of recollections and ideas, and although these thoughts have arisen without any order, I shall try to collect them here, with the hope that a few may prove interesting to others.

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[12] Canon 239 n. 10; c. 349 n. I. Dec. S. C. Indulg., 10 Sept. 1852; Mocchegiani, 212.

First of all, I like the author's emphasis on the divine character of the Church, with his remark that it is the Mass which gives us the privilege of believing that Divinity " not only hedges us round but dwells veritably in our midst ". I was minded of a priest who taught me philosophy many years ago, and of a statement he once made. " There are," said he proudly, " three great organizations in the world to-day,—the Pennsylvania Railroad, the Standard Oil Company, and the Catholic Church." I did not like the remark because I dislike comparing the Church overmuch with human organizations. The feature about the Church which should concern us is whether or not she is divine.

Of course, since the body of the Church is a human organization, I suppose that ecclesiastical organizers and diplomats and financiers are required in the ordinary Providence of God, but there is always the danger that their importance may be overemphasized. In other words, it is well to keep clearly before us the fact that the Church's mission is to function not merely as a human organization, through the planning or building of men, but primarily as a divine organism whose life must come from Him who said, " I came that you may have life ", and again, " I am the vine, you are the branches . . . without me you can do nothing ". That is why any comparison between the Church and mere human organizations must be at best inadequate. The secret of the Church's vitality is not found in anything human, in pontiff or propagandist, in conclave or council, nor in any plan or production of human ingenuity. It is found essentially only in that divine mystery of the Mass by which Christ in Person lives in the midst of His Church as He promised, " all days, even unto the consummation of the world ".

It is the Mass that is the visible divine element in the Church, the secret of her life, the answer to the mystery of her perpetuation, because it is the Mass that keeps Christ Himself living among us, with every tabernacle another Bethlehem, every flickering altar lamp another Star of the East, every altar another Calvary. It is the Mass that gives us Jesus Christ in Person, repeating His earthly life among us to-day as He lived it in

Palestine of old, walking the streets of the world on His " sick-calls ", taking us into His arms in Holy Communion as He took the children of Galilee, healing us and blessing us in the Benediction service of a Sunday evening as He used to bless the people on the hillsides of the Holy Land. And here in the Mass, finally, lies the secret of the marvellously simple mobility of the missionary work of the Church. Give a priest a little Mass kit and send him forth, and wherever he may journey, be it in the most remote corner of the earth, or, like Father Schulte, up among the clouds in a dirigible hung between heaven and earth, the Church can live as strongly and as truly as in the very shadow of St. Peter's, because there is Christ again living in the midst of men.

Is not the essential question concerning the Church simply whether or not she has God in her midst? Was not Christianity from the beginning built upon the belief, did it not center around the faith that saw the risen Christ present upon her altars in the Mass and living mysteriously but actually in the sacrament confected in the Mass and placed within her tabernacles? And is not the all-important question concerning the Church to-day precisely whether or not Christ is actually present upon her altars and in her tabernacles now?

If the Mass were really only a hocus-pocus, if Christianity were built on a monstrous superstition, if Paul of Tarsus and Augustine of Hippo and Francis of Assisi and Thomas of Aquin were idolators of " a consecrated piece of dough ", then the only thing to be done with Christianity is to destroy it. But if the Mass is not a blasphemy, if Christ does come upon our altars and does live in our tabernacles and does repeat His earthly life among us, then, despite any arguments about Church theory or practice, despite any faults of priests and people who surround Him, let us stay with Him; else " To whom shall we go? "

Now my thoughts come to the figure of an old bishop who once taught me theology and who led me to a study of a grand work on the Mass by Father de la Taille, S.J. Some day, perhaps, the substantial idea underlying that tome will be incorporated into all our theology books, for it seems to be the simplest and truest explanation of what the Mass really is. So many theologians, laying down as an essential character of any sacrifice " the destruction of something ", have sought to point out some sort of a destruction of Christ in the Sacrifice of the Mass. As a matter of fact, there is no such thing. The Sacrifice of Christ in the sense of His being " destroyed " took place on Calvary. Since it was infinite, it need not and cannot be repeated. The Victim who was sacrificed can be offered again, the separation of His Body and Blood can be " shown forth " again by the separate consecrations of the bread and wine; but the Mass as a Sacrifice in the sense of being a " destruction of something " must receive all its life and substance and meaning from the Sacrifice of the Cross. Apart from that Sacrifice it would be but an empty spectacle. In other words, the Mass does not " contain " the Sacrifice of Calvary in the sense that every Mass repeats that Sacrifice, but any and all Masses are rather contained by it, so that innumerable Masses show forth again that Sacrifice without adding to or subtracting from it, channeling the merits of the Cross to men without in any wise diminishing those graces.

Apropos of the needless and futile attempt made by some theologians to " multiply " the Sacrifice of Calvary by trying to see in the Mass something beyond a " showing forth " of that same Sacrifice, a word may here be said about an error that many people seem to make in picturing a sort of multiplication of Christ Himself in the Blessed Sacrament. As with His Sacrifice on Calvary, there can be no multiplication of Christ Himself, simply because He, like it, is infinite, and as the Mass does not " contain " the Sacrifice of Calvary but is rather contained by it, so Christ is not " contained " in any consecrated host in the sense that there are a thousand Christs in a thousand hosts or a hundred Christs in a hundred tabernacles, but rather the one Infinite Christ contains any and all hosts. To say to our Lord after Holy Communion, as some prayer books suggest, " though the heaven of heavens cannot contain Thee, I contain Thee," may be pious, but it is not true. Infinity is not contained: it contains. We do not contain Christ: He contains us. We do not absorb Him: He absorbs us.

Holding the faithful clearly and sharply to the thought of Christ's infinity, particularly with respect to the Blessed Sacrament, will save them from what might be termed belittling or even profane ideas about our Lord in the consecrated host. They will not imagine a hundred " little Christs " lying in a ciborium, nor a thousand helpless Christs huddled in altar corners or under sanctuary railings in the consecrated particle-bits unavoidably scattered about. What they will see, rather, is the Divine and Infinite Christ supporting the accidents of the consecrated bread and wine without being changed in any way, divinizing a thousand hosts as easily as one, containing a million hosts without being contained, giving Himself over and over in Holy Communion without being at all lessened, absorbing our littleness into His Infiniteness as much as we permit Him. And when our people hear of the host trodden under foot by the Reds in Spain to-day, they will not picture a " small, helpless Christ " under the feet of men, but rather they will see the Infinite and Almighty God watching His poor futile creatures trying to injure Him, much as a tremendous giant might view an angry amoeba waving at him its infinitesimal cilia.

While talking about the consecrated species, let us remember, too, that the power of transubstantiation given to the priest can be used only in a valid celebration of Mass and implies on the part of the priest the intention to do what our Lord did at the Last Supper, that is, " show forth " His Sacrifice on the Cross —and this can be done only by the separate consecration of the bread and wine. The idea that any priest is able to effect the mystery of transubstantiation by merely pronouncing the words of consecration, let us say, over a loaf of bread in a bakery, seems to me to betray a misunderstanding of the manner in which this priestly power was given. And as for imagining that the " host " in any such diablerie as the infamous " Black Mass " really becomes the Body and Blood of Christ, that is preposterous.

The next picture conjured up in my memory by " Mass In the Air " has to do with an old priest as he stood beside me not long ago in a little alcove high up above the sanctuary of a church that was not his own. We were looking down at the spectacle of the weekly " Relic Devotions " so popular with many pastors to-day, and about which I hesitate to speak, not only because so much has been said about them recently but because so much more can be said about them if we wish to be just in our estimate of their worth. Devotion to the saints, veneration of their relics, praying to them for favors and even miracles—nothing can be said against the use of any of these things. Unfortunately, like all good things, they may be abused. Relic devotions may be ballyhooed for commercial reasons.

They may substitute a sort of hysterical miracle-seeking for the peace and dignity of true devotion; they may foster a taste for excitement or novelty in religious exercises which will soon find the more substantial acts of worship tame and even insipid; they may breed a strange and superstitious Catholic who can overlook Christ in the tabernacle for the plaster statue of a saint, and who regards attendance at relic devotions as much more important than presence at Sunday Mass. Not relic devotions, but any and all of these abuses that at times accompany them, are what must be discouraged.

This particular relic devotion in honor of a saint whose cult is even now dwindling so rapidly that the pastor is seriously thinking of "substituting" the more recently canonized Joan of Arc, (by the way, do you remember what a tremendous vogue St. Rita had a few years ago, until someone started the report that "with every cure she sends a cross"), this particular devotion, I say, illustrated several of the abuses I have mentioned, but my old clerical friend was particularly saddened by the fact that, while the shrine of the saint at one side of the church was loaded with flowers, blazing with vigil lights, and thronged by devotees, the tabernacle was so darkened, unnoticed, and forgotten that many of the faithful did not even bother to genuflect at any time toward the Blessed Sacrament.

It makes one think of a story about the holy monastery in which there was always true monastic peace and dignity, until one day the dead body of a canonized brother was brought to it to be exhibited for the public veneration of the faithful. For a time the poor monks were overjoyed at the wealth that poured into their monastery by reason of the miracles wrought through their saintly confrère's cadaver. But after a while the Father Abbot began to realize that the ever increasing crowds of devotees and the ever growing riches of the monks had combined to destroy their monastic solitude and peace, and had brought only confusion and unrest. So one night he called together the community, explained the situation and the purity of his motives, and then had the miraculously preserved body of the saint deposited reverently but securely at the bottom of a nearby lake.

"Mass In the Air" tells how even unbelievers watching Father Schulte celebrate Mass in the "Hindenburg" felt a sense of nearness to religious verities, something of the Divinity that " not only hedges us round but dwells veritably in our midst ". I wonder would they have felt that nearness had Father Schulte conducted a relic devotion. In other words, let us have our relic devotions if we will; but let us not overemphasize their place in divine services. After all, " seeking signs and wonders " cannot be an essential part of a Faith whose life is centered in that act of worship whereby a Crucified God shows forth again His suffering and death for us and reminds us that our love for Him can be measured also only in terms of sacrifice.

Finally, I cannot help thinking that the " Mass in the air " so strangely permitted by a government admittedly hostile to the Catholic Church might have won the holocaust of the " Hindenburg " as a grace from God to warn certain German leaders that He may as quickly and as easily annihilate all their pomps and glories and achievements, if they persist in their present campaign against His Church and His priesthood. In the last analysis every persecution of the Catholic priesthood, as that in Germany to-day, resolves itself into a struggle between men and that God who through His priests and His Mass has fulfilled for nineteen hundred years His promise to be with us " all days, even unto the consummation of the world ". And this struggle can have only one termination.

FATHER KENAN, C.P.

Union City, New Jersey.

SACERDOTAL SALESMANSHIP. I.

A factor often overlooked.

Success in the ministry of God does not wholly depend on erudition, piety and sincerity of purpose. These qualities will always be the essentials, the foundation of a priest's real success. There is, however, something else needed, especially in these modern times with their changed attitudes.

Why are some of us priests, under the same circumstances, with the same opportunities, with the same fervor, less successful than others? Because in our zeal and earnestness we overlook one important point in priestly effectiveness: namely, that the supernatural can be reached only through the natural, the spiritual through the material. We do not take sufficient cognizance of the human aspect of religion and the fact that approach, surroundings, superficial and accidental conditions have a great deal to do with our ministerial success.

The day has passed when we can mount the pulpit on Sundays and with profound learning and stern demand lay down the law and expect the majority of the congregation to pay much attention to what we offer in the name of God. In these modern times, without much regard left for authority, we have to pursue our mission from a somewhat different angle.

The venerable "Alter Christus" idea is wondrously right, if it influences and inspires us with a sincere appreciation of our unworthiness; but it is entirely out of order to-day, if it makes us strut about with the superior notion that, because we are priests, we should not be expected to go out of our way for anybody or anything; that nobody has any right to question our motives, no matter how much appearances are against us; that we can say and do things as we please, irrespective of whom we offend, so long as our intentions are good; that our judgment in anything and knowledge of everything should never be doubted. This attitude is bound to spell failure in our work. The time has gone when we can enforce religion and its laws highhandedly and impersonally. We have to watch carefully our exterior conduct and behavior and our contacts with people. We must say and do things that will make us beloved and admired, but, at the same time, always respected as the representative of God. Once we become a personality in our parish or community, generally esteemed for our considerate qualities, then with God's grace seventy-five per cent of our success is guaranteed.

Big business to-day lays great stress on the ability of its executives to influence people by their personality and ability to lead. Technical knowledge is fast becoming a secondary consideration. Some firms pay high wages to contact men who have no outstanding or particular knowledge of the business, but who, by their special gift of *savoir faire* and human knowledge, effect rich results for their house.

We must pay attention to the superficial and the accidental in order to create interest in the essential.

One of the most successful priests in the history of the Church in modern times was Don Bosco. He developed and practised a technique all his own. He never overlooked an opportunity or failed to take advantage of a situation whereby he could further the glory of God. He kept constantly in mind that our first duty is not holy work, but work done in the state of God's grace and for His love. He cherished the poor and was kind to the rich. He never irritated or angered anybody—except individuals who were jealous of him, and he could not help that. He was always considerate of anybody and everybody. He was cordially appreciative of the least little thing done for him or his work. He was so genuinely and sweetly human and still so sincere, that he was always and under any circumstance an inspiration for the good, holy and true. He had mastered the secret of attaining the spiritual through the material so thoroughly that our Holy Father, Pius XI, stated on the occasion of his canonization, Easter Sunday, three years ago, "He made the extraordinary look ordinary, the supernatural natural."

All through his life, this natural Saint was motivated with an intense enthusiasm, a burning desire to bring souls under the spell of our great Model and Master, who "taught daily in the temple," but who above all "went about doing good" through His personal contacts.

We should always remember that people are human and, as a rule, more interested in their material welfare than in their spiritual good. Therefore, we have often to plan our approach to their soul through social and earthly phases.

PETER M. H. WYNHOVEN.

New Orleans, Louisiana.

HOW TO COMBAT COMMUNISM.

To the Editor, THE ECCLESIASTICAL REVIEW.

Are our preachers effectively opposing Communism? Certainly Holy Mother Church, whose thoughts they voice, is desirous of warning her children against error, particularly those errors that have clothed their malice in garments of virtue. Once the error has been discovered, its evil should be destroyed by proper education. A Catholic, well instructed in the doctrine of Christ, thoroughly imbued with a lively faith, and practised in the virtues, would be undisturbed by the array of time-worn inaccuracies that the poor, misguided heretics of a new generation present. Where there is a true appreciation and love of Christian life, the Mass, the Sacraments, and the virtues, the fallacies of Communism are not dangerous.

Pope Pius XI in his encyclical letter, *Divini Redemptoris,* strongly urges a renewal of the Christian life. It means many hours of hard, patient, and persevering work in the study and exposition of Christian doctrine. Greater efforts are required that the people practise the virtues. The Mass and the Sacraments demand a presentation that will make them operate in the lives of Catholics. If we are to spend all our pulpit time condemning vice, we will have little opportunity to enlighten our hearers on the principles and eternal truths that should guide all their actions. The authority and position of the Church are frequently misunderstood. Supernatural motivation for doing good and avoiding evil is often deficient. The work of the priest is clear-cut. It is his duty and privilege to lead the flock along safe paths, ever approaching to the very source of truth.

Christ gave the priest this power. The grace of Christ flows in the Sacraments that he administers. His presence amongst the sick and poor is a consolation that has brought many to the gift of faith. The daily walks through the parish add to his work the touch of human interest in the welfare, spiritual as well as temporal, of all the members of the families under his care. It preserves humility in the priest and promotes a love for the priesthood in the people. The parlor-calls, converts, marriages, baptisms and funerals are other occasions that the priest may utilize for souls. The Sunday sermon, thoughtful and sincere, can be made the helpful means of encouragement for the trials of the ensuing week and the food for profitable meditative thought. Anxiously the congregation awaits every word of the preacher. Can we afford to waste one word? The sermon is complemented by the catechetical instruction, personally supervised. The priest and his work, conscientiously performed, are the bulwarks that God has raised against Communism.

ARTHUR J. KANE.

Woodside, L. I., New York.

DO YOU KNOW OF ANY JEWISH CONVERTS?

The pages of history reveal that thousands upon thousands of Jews have become Christians; yet the impression is abroad that hardly any Jews have made such a change, or ever will. I believe that this notion is due in part to the ethnical mystery which has baffled the ages—the persevering racial unity of the Jewish people in the face of influences decidedly disrupting.

The Jews themselves, in general, think it impossible for one of their own to become a sincere Christian, much less, to become a priest; and this they variously evidence when they meet one who has seen the light. One of them asseverated that I had either lost my mind or that I was drawing a fatter pay-check as a priest than I should as a rabbi.

Catholics, too, seem to look in wonder at a son of Israel who has entered the Church; and, speaking generally, Jewish converts have a sense of being quite alone among their own in accepting Jesus as the Messiah.

In my associations with people as a missionary, and in my lectures about the Jews, I have met many sincere Jewish converts and frequently have been asked by them and by Catholics, how many Jewish converts there are. This was of course a broad question to answer, and one which has been increasingly nagging at me for solution. No one yet, so far as I know, has answered it satisfactorily.

At last, therefore, I propose to make a beginning through the pages of this Review. Perhaps this will prompt someone in other countries to follow a similar procedure, so that with a pooling of totals we may arrive at the truth in the matter.

It seems to me that if my fellow-priests who have an interest in this work, or who have had such converts, were to send me the data I require, we should have a fairly good estimate of the work done among the Jews in this country. May I then address an appeal to the readers of the Review, (and to non-Reverends, also) to coöperate with me in this bit of statistical labor. It will take a little of your time, but the result of the census, which will be published in a later issue, will be gratifying to all.

Though I shall receive gratefully any scrap of information, a thoroughgoing study is of course desirable. Let me therefore append a few pertinent questions:

1. Convert's name?
2. Date of baptism?
3. Age at baptism?
4. Married or single at baptism?
5. Reasons for conversion?
6. Orthodox, Reform, or Liberal Jew?
7. Living or dead?

It is hardly necessary to thank you for any kind coöperation you may offer. Send the information to—

THE REV. ARTHUR B. KLYBER, C.SS.R.,
Redemptorist Mission House, Glenview, Illinois.

EPIPHANY, INSTEAD OF NEW YEAR'S DAY, A HOLIDAY OF OBLIGATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Dom Albert Hammenstede's contribution to the January issue of the REVIEW: "Christmas and Epiphany", stirred up in a number of clerical imaginations the thought: Why not Epiphany instead of New Year's Day for a holiday of obligation?

It may indeed have been that the wish was father of the thought. For it was after New Year's Day Masses, with their usual slim attendance, that obtains in his *partibus infidelium* that the clerical imaginations awoke to the bright idea.

"I don't see why New Year's is a holy day of precept anyhow," said Monsieur l'Abbé, imported from France to this foreign missionary field; "it isn't a holy day in my country."

"Nor is it in my part of the Rhineland," said another of our apostolic visitors.

"The Council of Baltimore," said the irremovable rector, "wanted only four feasts in this country, as you gentlemen have in yours; but Rome would not approve it."

"Praeter quaestionem," chimed in the youthful instigator of all this discussion, the second assistant, "let's keep six holidays of obligation, but substitute Epiphany for New Year's. Dom Albert's article surely offers reason enough from theological and liturgical standpoints, and the poor attendance—why it was reason sufficient for Clement XIV to do away with a number of half holidays in Austria. Why not here and now?"

"The people of this country," added Monsieur l'Abbé, "are in no fitter condition to assist at Holy Mass on New Year's than those of Paris."

"But there are many," said the Rhineland priest, "who like to start the New Year in this way."

"Those who like it would go any way," chirped the second assistant, "as they do on days of devotion or on the First Friday. And anyhow, 1 January is not New Year's for the Church: the First Sunday of Advent is. The people would all be in favor of the change and it would be easy to educate them to it."

"Well," concluded the irremovable rector, "why do we have meetings of the Bishops at the Catholic University? Why not refer the matter to them? I for one am not going to worry over it. And we'll still have early Masses for second assistants to say on New Year's Day."

J. Francis Tucker, O.S.F.S.

Wilmington, Delaware.

PRAYERS RECITED AFTER LOW MASS.

Qu. Would you please answer the following through your columns?

1. Is it wrong to add the Divine Praises after low Mass?
2. Is there any approbation for the custom?

Resp. 1. No.

2. A decree of the S. Congregation of Indulgences, 2 February, 1897, granted an indulgence for reciting the Divine Praises after Mass (See Eccl. Rev., Vol. XVI, pp. 317-319, 326-327). The Divine Praises, however, cannot be substituted for the prayers ordered to be said after low Mass for Russia.

IS STERILIZATION EVER PERMISSIBLE?

Qu. An answer, in the Review, to the following question would be greatly appreciated.

Did the Holy Father in his Encyclical condemn sterilization—(i. e. vasectomy)—as evil *in se,* and hence never permissible?

Did he condemn it merely when practised upon innocent persons, such as the insane, the feeble-minded, so that the State could inflict it on criminals, when doctors prescribe it as a cure (?) for masturbation?

Are the same answers to be given also regarding unsexing—(i. e. castration)?

Resp. Page 24 of the N. C. W. C. edition of the Holy Father's Encyclical on "Christian Marriage" shows that he condemned sterilization for any and every reason whatsoever, except when there is a "cause present for grave punishment," or "when no other provision can be made for the good of the whole body". Used as "a cure for masturbation," it could scarcely be regarded as "for the good of the whole body". Undoubtedly the doctrine laid down by the Holy Father would apply also to castration.

CENSURE INCURRED BEFORE THE PROMULGATION OF THE NEW CODE.

Qu. If, before 1918, a person had contracted a censure which has since been abolished by the Code, is that person, by the mere fact of the promulgation of the Code, absolved from the censure, or must he have it lifted in some other way?

Resp. Such a person would not be absolved from the censure automatically. A specific removal would be necessary. (See canon 2226, § 3, of the new Code.)

RECENT PONTIFICAL APPOINTMENTS.

Assistants at the Pontifical Throne:

17 October, 1937: His Excellency the Most Rev. George Gauthier, titular Archbishop of Tarona and Coadjutor of Montreal, Canada.

25 November: His Excellency the Most Rev. Edward Francis Hoban, Bishop of Rockford.

Protonotary Apostolic ad instar participantium:

7 December: Monsignor Albert Anthony Siener, of the Diocese of Nashville.

Domestic Prelates of His Holiness:

23 November, 1936: Monsignors Edward M. Brennan and John Joseph McGrand, of the Archdiocese of Toronto, Canada.

23 September, 1937: Monsignors Stephen J. Krasula, Joseph P. Donahue, William J. Stewart, John J. McCabe and William E. Cashin, of the Archdiocese of New York.

2 October: Monsignor John Moran, of the Diocese of Wilcannia-Forbes, Australia.

17 October: Monsignor Louis Octavius Caron, of the Diocese of Gaspé, Canada.

Knights Commander of the Order of St. Gregory the Great, civil class:

25 June, 1937: Messrs. Edward J. Gray and James Moses Coady, of the Archdiocese of Vancouver, Canada.

18 August: Messrs. William Henry Ayers and Ernest Francis Ayers, of the Archdiocese of Montreal, Canada.

19 November: Mr. John T. Gill, of the Diocese of St. Augustine.

Knights of the Order of St. Gregory the Great, civil class:

19 October, 1937: Mr. Edward Lomas, of the Diocese of Shrewsbury, England.

23 October: Mr. Arthur Couture, of the Archdiocese of Montreal, Canada.

23 November: Mr. Joseph Ransdell, of the Diocese of Alexandria, Louisiana.

Knights of the Order of St. Sylvester, Pope:

21 June, 1937: Messrs. Matthew Clancy and Edward Leo Kilty, and Dr. Henry Masatora Nomura, of the Archdiocese of Vancouver, Canada.

Privy Chamberlains Supernumerary of His Holiness:

23 September, 1937: Monsignors William R. McCann, Joseph MacCarthy, John O'Brien, Michael A. Reilly and John J. Stanley, of the Archdiocese of New York.

14 October: Monsignor Nicholas H. Wegner, of the Diocese of Omaha.

28 October: Monsignor Claude Sechi, of the Diocese of Ogdensburg.

18 November: Monsignor Patrick McGonagle, of the Diocese of Aberdeen, Scotland.

25 November: Monsignor Edward A. Freking, of the Archdiocese of Cincinnati.

Book Reviews

FRONTIERS OF FAITH AND REASON. By Vincent McNabb, O.P. New York, Sheed and Ward, Inc. Pp. x+288.

Any volume from the pen of this well-known Dominican writer is bound to be an event of importance. Discoursing upon the theme of his expert interest, the Scripture, he has here collected essays he has written for newspapers or reviews in some cases as long as thirty-five years ago. That he has not found it necessary to retract any of his opinions of so long ago says much for their essential soundness. Approximately a third of these thirty essays deals with such general problems as Inspiration, Interpretation and Biblical Criticism. The essays on St. Thomas's views on these themes and Newman's on the first-named are particularly enlightening. The rest of the collection is concerned with such particular questions as the Christology of St. Paul, St. John's teaching on Sacrifice and on Penance, the Scriptural basis of the Thomist-Dominican doctrine of the Sacrifice of the Mass, and Communion under one kind. There is no theme that is not of genuine interest to the intelligent layman as well as the scholar and certainly none that is not treated with a freshness, an independence, an ever watchful eye for a new view of even very old themes.

Father McNabb says that he conceives the chief function of the Biblical exegete is " to justify the convictions of the average Christian," just as the philosopher's rôle is primarily that of justifying the intuitions of common sense of the average man. For him such conceptions are self-evident. The principle upon which he has proceeded in his chosen field is admittedly that which has saved him from falling into the errors of the pseudo-scholars who have espoused the modern " documentary " theory. He has seen always so clearly that, from the very beginning of the Church, writers and not writings have been the ultimate true authority. In those early days there were pseudo-authoritative gospels, yet four stand out because they derive their authority from the Apostles: Matthew, Mark, (Peter), Luke (Paul), and John. That is the principle that underlies all Father McNabb's writings. Add to it the great fact of the Incarnation, and of Simon Peter and his successors as the visible head of a visible Church to interpret the writings and you have God's own emphasis upon the principle as the great guiding light for Scripture students. If this be an absolutely necessary truth and prerequsite to any exegesis, it is not surprising that multitudes of minds rejecting it or not knowing it should wrestle with these writings to their own destruction. Nor have Catholic exegetes always escaped the influence of this false approach, to which the break-up of Christian unity in the sixteenth century gave birth.

If the scholar will complain that these essays offer no systematic treatment, that they possess no unity of thought, we can only reply that there is a unity of principle always evident and so much needed by all Biblical scholars, including our own, that this author maintains that unity of principle with a vigor and clarity possessed by few in his field and hence that the collection of these fragments lest they be lost is a venture that is much worth while.

THE VERNACULAR MISSAL IN RELIGIOUS EDUCATION. P. Bussard. Washington: The Catholic University Press. 1937. Pp. xii+167.

It is not often that a modern doctorate dissertation is of immediate service to the general public, or even the limited public made up of priests and the Sisters teaching in our Catholic high schools. But, unless indications fail, the work here reviewed will maintain the place bespoken for it, not by a publisher's blurb, but by a nationally known educator, as among the most important educational publications of the year.

Doctor Paul Bussard, coëditor of the *Leaflet Missal*, and latterly of *The Catholic Digest*, two years ago set himself the task of ascertaining as accurately as possible " what effects, if any, follow from the use of the vernacular missal ". He most modestly deprecates the finality attaching to the questionnaire surveys carried out, but, under the direction of Father Felix Kirsch, O.M.Cap., he has used that tool with singular effectiveness. His method was as follows: Five hundred actual subscribers of a year or more to *Leaflet Missal*, all laymen, were chosen at random and mailed questionnaires. As counterpoise to these, five hundred lapsed subscribers, again all laymen, were similarly selected by lot and asked to answer the same questions. These were thought to be perhaps ill-disposed to a missal, but it turned out that many had gone from a leaflet to full missal. Next, the names of five hundred pastors, who were using or had used the *Leaflet Missal* in their parishes, were drawn, and these priests all received a questionnaire that paralleled but carried further the queries sent to the laity. Lastly, a specially framed questionnaire was sent to over 2,100 Catholic high schools in the United States. By tabulating and interpreting the answers returned Father Bussard supplies a wealth of illuminating data to priests and educators.

Leaving the school survey aside, we here condense some of the data most interesting to those charged with the care of souls. The actual subscribers to *Leaflet Missal* are grouped as A, the past subscribers as B; the citation-symbol for the pastors is P. The percentage in each case means the ratio of affirmative answers to the total number replying to that question.

QUESTIONS		A	B	P
Has the *Leaflet Missal* stimulated interest in the Mass?	Yes	87.7%	86.9%	91.6%
Has the use of the missal made it easier to go to Mass?	Yes	18%	20.8%	
Has the use of the missal increased attendance at Sunday Mass?	Yes			94.8%
Has the use of the missal increased attendance at week-day Mass?	Yes			78.9%
Is the missal habit permanent?	Yes	96%	92%	76.4%
Has use of the missal fostered more frequent Communion?	Yes	27.6%	27.9%	20%
Has use of missal increased your knowledge of the Church?	Yes	88.3%	94.6%	
Has it increased your knowledge of Christ and His life?	Yes	88.6%	90.7%	
Has it improved your observance of the Church's feasts?	Yes	80.8%	84.2%	
Has it made the observance of the Commandments easier?	Yes	31.9%	37.7%	

It is impossible here to quote even specimens of the fascinating comment of the hundreds of contributors. Nor does the table above touch many of the topics surveyed.

By no means the least interesting or valuable part of the work is the cross-section of the present status of instruction on the Mass in our high schools. If these replies are an accurate index, some 53% or over a thousand schools, have specialized instruction on the Mass or the missal. But it is amazing to find out that the books in most frequent use are not meant for high-school use at all, but are grade-school material. In addition to this grave discrepancy of intellectual level, the survey brings out the fact that many of the texts sin more or less gravely by arbitrary and subjective allegorical explanations, such as, the priest kisses the altar because Judas kissed Christ, washes his hands because Pilate washed his, etc., etc. A graver deficiency still is the absence from many books of the most basic notion of active lay participation in the Mass as sharing in the priesthood of Christ and worshipping as members of Christ.

The historical introduction to the monograph tells under what circumstances the *prohibition* to the use of the translated missal was removed as recently as the last years of Pope Leo XIII? Prior to that, the impulse to translate the missal was resisted by Rome because usually linked with heretical tendencies, and in particular with that of the Jansenists to " Jansenize " the Mass?

COMMENTARIUS IN SUMMAM D. THOMAE, DE VERBO INCARNATO ET REDEMPTORE. Augustus Ferland, S.S. Montreal, Canada: Grand Seminary. 1936. Pp. xviii+318.

This commentary is definitely superior, both in doctrinal content and in method of presentation, to most of the theological manuals in use in our day. In expounding the doctrine of Saint Thomas, Doctor Ferland avails himself of the explanatons of the great masters of the Thomistic school, mines of theological wisdom too seldom exploited for the benefit of the seminarian. He is admirably thorough in his teaching. On this point alone the book can be warmly recommended.

However, there is one feature of the book which constitutes it as an extraordinarily fine instrument for the teaching of theology. Doctor Ferland utilizes all three of the " modi sciendi " of logic, definition, division and proof in the elaboration of his doctrine. Thus, while the book achieves a profundity far greater than that of the ordinary text, the presentation is clear. The " ratio theologica " is presented in syllogistic form, and the conclusion is solidly established as a truth contained virtually in the deposit of formal revelation. Definitions are adequate and accurate, and are presented against the background of related ideas.

Doctor Ferland makes a happy use of the device of schematization in the development of his teaching. This thoroughness of presentation enables the seminarian to appreciate the glory and the beauty of the Incarnate Word to an extent that might be impossible through the use of a lesser text. In at least one American seminary the adequacy of Doctor Ferland's text as an instrument of teaching and its popularity with students have been noted.

The work terminates with a brief treatise on Mariology. It could be considerably improved through the addition of an adequate index. Then too, the treatises on the prayer and the priesthood of Christ might well be placed under the heading, " De Consequentibus Unionem," where they are placed by the Angelic Doctor and by John of Saint Thomas in his *Isagoge*.

In a gracious preface, Archbishop Yelle, formerly rector of the Grand Seminaire congratulates the author and hopes that this first theological work of the faculty of the University of Montreal may be followed by many another. We can echo his sentiments, and add the wish that the works that are to follow may achieve the standard of excellence set by this commentary.

CATHOLIC LITURGY. By the Very Rev. Gaspar Lefebvre, O.S.B. St. Louis, Mo.: B. Herder Company. 1937. Pp. xvi+294.

Father Lefebvre has compiled a fine anthology of scriptural and patristic references to the liturgy, using that word in its broadest sense. He presents these in an unusual style, first showing the adoration given the Holy Trinity, one and three; then the social manifestation of this devotion in the spirit which should pervade a parish and a diocese. Afterward he considers the individual sacraments, the sacramentals, Our Blessed Lady and the angels and saints in the liturgy. Finally, certain suggestions for the propagation of liturgical study are presented when discussing the liturgy as the original catechism. The social aspect of practical Catholicity is considered in the chapter on "Liturgy and Sociology".

The sixteenth-century Reformation tore away from many men's minds the dogmatic truths of Catholicity but did not obliterate all traces of the pristine influence of a common faith from the business and social lives of many nations. This, we may say, applies mostly to European countries, less evidently to the United States.

The liturgical movement, of which so much is heard and written to-day, has no desire to make our Catholic people experts in the various rites sanctioned by Holy Mother Church, but rather to induce an appreciation of the Mass, of the sacraments and of the variety of feasts and seasons of the liturgical year to the end that they will be observed both internally and externally by the faithful.

This is not an impossibility. Those who have interested themselves in its furtherance can quote ample statistics of the numbers of Catholics all over the world who have embraced this movement. In reward it has given its devotees a deeper understanding of Holy Mass, a greater appreciation of the sacraments, a more intense love for the generous God who gave such jewels into the keeping of his children. Such understanding was the common practice of the early Christians, and even to-day the Church's liturgy is a guiding factor in many communities.

Impetus to the spread of this movement must come, of course, from the liturgy's consecrated guardians, the priests. In places where its spread is judged feasible this work will supply the priest with a wealth of material to adorn his exhortations. Nor will the interested layman read it without profit.

An appendix contains suggested topics for Sunday sermons based on the Gospels and the Catechism of Trent, but having no direct bearing on liturgy. An index aids in locating the quotations in which the work abounds.

THE TWO SCIENCES OF PSYCHOLOGY. Arthur D. Fearon. New York: Prentice-Hall, Inc. 1937.

This work, which forms a volume in the Prentice-Hall Psychology Series under the editorship of Dr. F. A. Moss, marks an attempt on the part of Dr. Fearon " to meet the need for a correlation of important teachings of experimental (physical) and philosophical (metaphysical) psychology ". The author has in view the needs of beginners in the study of psychology.

In his introduction to his work Dr. Fearon offers an outline of the traditional concept of science which is essential to an understanding of the second half of the work dealing with the metaphysical aspects of psychology. A discussion of the cognitive and appetitive powers of mind, also a survey of mental habits, form the content of the first part of the book. A synopsis and an index add much to the utility of the volume.

The appearance of Dr. Fearon's work is further evidence of a desire on the part of scholastic thinkers to assist in the development of the synthetic point of view among modern psychologists, particularly in the United States. The inadequacy of an exclusively empirical outlook in the study of mental life is becoming more and more evident to American psychologists. If Dr. Fearon's volume offer nothing more than a few fundamental principles for the guidance of inquiring minds, it will have made no small contribution to the growth of psychological literature.

The pedagogical value of *The Two Sciences of Psychology* should make a strong appeal to teachers of elementary psychology. While the use of diagrams to illustrate psychological processes may not be without difficulties, constant reference to the end intended in the use of such pedagogical devices will prevent the student from forming false notions, and will assist in the mastery of the subject matter. Students of elementary psychology will find Dr. Fearon's diagrams of psychological processes to be of assistance to them in their attempts to master the subject.

Provided that the reader keeps in mind the fact that Dr. Fearon makes no claim to offer other than an elementary outline of psychological theory from the viewpoint of the traditional school of thought, he will be far from disappointed with the author's production. It is to be hoped that *The Two Sciences of Psychology* will be followed by further developments of the lines of thought sketched in this volume.

Book Notes

Published under the auspices of the Confraternity of Christian Doctrine of the Archdiocese of St. Paul, *Modern Problems* by the Rev. Dr. Rudolph G. Bandas will be found helpful for study clubs and open forum. There are nineteen chapters covering subjects such as Religious Indifference, Forbidden Societies, Private Ownership, Labor Unions, the Marriage Contract, the Right to Life, the Family, Communism and Fascism, Taxation, the Ethics of War, Interracial Justice, etc. These chapters, of course, do not give an exhaustive treatment, but they do serve as an excellent introduction to the questions. (Chicago, Ill., Loyola University Press. Pp. v + 167.)

Die Kirchenvaeter und das Evangelium places some useable portions of St. Thomas's *Catena Aurea* within arm's reach of the preacher. (Edited by Josef Hosse, Freiburg im Breisgau, Herder & Co.; pp. xii + 241.) As the reader undoubtedly knows, the *Catena Aurea* is a verse for verse commentary on the Four Gospels. St. Thomas quotes Patristic texts which explain or moralize on the verse in question. Of the seventy Fathers used by St. Thomas in the *Catena,* twenty-six are quoted in this excerpt of the Sunday and feast day Gospels.

To induce modern men to read the Fathers is one of the present work's purposes. Dr. Hosse thinks that our contemporaries prefer St. Thomas's method of presentation to a running commentary on the Gospels. With German thoroughness he traces quotations where St. Thomas gives but a vague reference to the source.

Where patristic commentary would be unintelligible when applied to the modern vernacular text, the text is altered to suit the explanation.

Ludwig Koesters, S.J., presents in his *Unser Christus Glaube* an absorbing discussion of problems concerning the divinity of Christ. (Freiburg im Breisgau, Herder & Co.; pp. xiv + 340.) Popular in style it displays the fine flower of the learned author. He is thoroughly familiar with his immense bibliography. Careful reading will reveal some bibliographical padding, yet the student of apologetics will thank the German master for the valuable list of books and for his careful statement of fact and opinion.

While discerning teachers will wish to see the reasons for some of Koesters' conclusions and, with all admiration for the Jesuit's keen, analytical mind, will desire a less highly refined intellectual product, they can investigate his premises in the abundant notes tucked away in a ninety-four page special section.

Direct hits are scored in attacking Hitler's and Goering's pagan positions. Non-German readers will be glad that Koesters effects this logical destruction with a tact and adroitness that allow him to dispense with pages of tedious German ideology.

Less than two years ago the first copies of Father Anthony Ostheimer's *Instructions for Non-Catholics before Marriage* was offered to the priests of the United States. The fifth, revised edition has now appeared. (Philadelphia, Pa. The Dolphin Press, pp. viii + 232.) This, in itself, is ample evidence of the popularity and the usefulness of the *Instructions.* It is a book that the priest feels justified in placing in the hands of a non-Catholic, for it presents the fundamentals of Catholic belief clearly, simply and in sufficient detail. In many rectories the *Instructions* are purchased in dozen lots and given to non-Catholics for future reference.

Volume XXVIII of *Historical Records and Studies* (New York, United States Catholic Historical Society, 1937), under the editorship of Thomas F. Meehan, maintains the high standard set by the previous volumes of the Society's publications. The outstanding contribution of the present volume is " American Prelates in the Vatican Council," by the Rev. R. J. Clancy, Ph.D. The chapter on the Primacy and Infallibility of the Pope is one that will be found interesting by every priest. A series of appendices are noteworthy, especially those containing the speech of Archbishop Blanchet of

Oregon City and the "Concio" of Archbishop Kenrick. A four-page bibliography adds to the value of the study.

Sara M. Murphy contributes a study on James Kerrigan, Merchant, and William F. Mullaney, O.M.I., writes an interesting account of the little-known Oliver Pollock, Catholic patriot and financier of the American Revolution. The Editor contributes an article on "Catholic Action" and another on "Early Catholic Weeklies" as well as ten pages of notes and comment, all of which go to make up a very worthy contribution to Catholic American history.

Sayings of Dom Marmion, edited by Mother Mary St. Thomas (St. Louis, B. Herder Book Co. 1937) is made up of 127 short extracts taken from the letters and personal notes of that well-known teacher of the spiritual life, Abbot Columba Marmion. The extracts of course are those that appealed particularly to Mother Mary St. Thomas. Some readers will consider a number of them of little interest, but on the whole the selection will meet with the approval of the general reader.

I Give Glory . . . a translation by M. G. Chadwick of Abbé Henri Perreyve's *La Journée des Malades*, is a treatise on illness. It is intended to be given to the sick person and to be read at his convenience. The chapters—there are thirty-one—are short so that the mind will not become fatigued; the book is so light that holding it will not be a physical strain. Chapters on weakness, patience, reading, medicine, the doctor, the priest, our own room, we are useless servants, comfortable suffering, solitude, night, visits, miracles, God's delays, the eternal promises, etc., offer consoling thoughts and words that make the book a definite aid to the busy priest on the mission. How helpful the book has already proved itself may be gathered from the fact that this translation is made from the twenty-fourth French edition. (St. Louis, Mo., B. Herder Book Co.; pp. 95.)

"Patience, patience! Le missionaire qui possède la patience est le seul qui soit vraiment et pleinement missionnaire," was the refrain of the superior of the *Missions Etrangères* Seminary. In his *Le Serviteur de Dieu Siméon-François Berneux*, Canon Francis Trochu tells how this virtue was cultivated and practised by the "Apostle of Korea" even to his martyrdom in 1866. Patience is a virtue that is much needed in our own day and place, and if reading this dramatic life of a missionary priest and bishop will increase that virtue but a little, the time spent in reading it will be quite well worth the task. The book is well written and gives a very satisfactory account of the main facts of Bishop Berneux' life. (Paris, La Bonne Presse, pp. 181.)

Mother St. Paul of Harborne Hall, Birmingham, is so well known for her books of meditations that it is only necessary to say that her *Nativitas Christi* is as solid and as interesting as her previous writings. The present volume contains forty meditations for the period beginning at Christmas and ending on Candlemas Day. (London and New York, Longmans, Green & Co.; pp. x + 155.)

A small book in popular vein that will be appreciated by and helpful to many is Marion A. Habig's *Why are You Fearful?* (Paterson, N. J., St. Anthony Guild Press; pp. 95.) The chapters are a translation and adaptation from the German of Father Athanasius Bierbaum. This little booklet is in the same style as *Pusillum*, and may prove to be quite as popular.

Interesting as well as scholarly is the Rev. Dr. John P. McGowan's *Pierre D'Ailly and the Council of Constance*. (Washington, The Catholic University of America; pp. x + 100.) The success which was achieved at Constance was due in no small degree to Cardinal D'Ailly, but his activities at the Council have met with censure as well as praise. Rashdall includes him among those whom he says were "at best ecclesiastical politicians and pamphleteers who had little or no regard for the spiritual destitution of the people".

Dr. McGowan's four chapters on the great Cardinal give a comprehensive view of his activities both before and during the Council, and some insight into the motives that swayed those attending the deliberations. While the study brings to light very little that is new on the subject, the author has apparently read and digested everything of importance that has been written on the Council, and he presents it clearly and concisely.

The unanswerable question of the priority of the chicken or the egg is repeated everlastingly. Nevertheless we venture upon another form: whether the popularity of the candid camera is responsible for the increase of candid biography, or the reverse. Whatever side is favored, the fact cannot be denied that we are almost engulfed with columns of backstage gossip, and behind-doors politics, as well as intimate biographies of persons and industries. Into this last group fits a work by Martin Quigley, *Decency in Motion Pictures* (Macmillan, New York, pp. 100). Its burden is the attempted reform of the cinema.

The Production Code of 1930 is the central fact of the book. Various previous codes and the application of all of them to specific pictures make the book rather tautological and dull. The author favors the producers throughout. He blames the moral indifference following the war for the moral decline of the source of supply of movie scenarios. He dismisses the most influential opposition to this trend—The Legion of Decency—in two short pages. Finally, he would leave the improvement of movie policy in the same hands as before 1930, with only voluntary adherence to a production code as a standard. The Ten Commandments are good only for a feature.

So long as the motivating philosophy of the nation's entertainers is solely materialistic and commercial, nothing better can be expected. A great opportunity lies before America's movie magnates to immortalize themselves as benefactors of mankind, or at least to stop the return of the motion pictures to the abominable condition they were in when the Legion of Decency saved us from their corrupting influence.

The interest, love and labor of the good pastor and his flock have gone into the compilation of the *History of the Parish of St. Joan of Arc*, Harrowgate, Philadelphia, Pa., written by Monsignor Edward Hawks, its first pastor. The volume has ten illustrations and is well furnished with twenty-three interesting chapters and appendices giving lists of births, marriages, deaths from the very beginning of the parish, and other pertinent statistics. It should serve as a model for the increasing number of parish histories now being written throughout the land. (Peter Reilly Co., Philadelphia; pp. vii + 172.)

Books Received

BIBLICAL.

MATTHEW, MARK AND LUKE. A Study in the Order and Interrelation of the Synoptic Gospels. By the late Dom John Chapman, Fourth Abbot of Downside. Edited, with an Introduction and some additional matter by the Right Reverend Monsignor John M. T. Barton, D.D., Litt. S. Script. Longmans, Green & Company, New York City. 1937. Pp. xxv + 311. Price, $8.00.

GEBET UND GOTTESDIENST IM NEUEN TESTAMENT. Von Josef Karia Nielen. B. Herder Book Company, Saint Louis, Missouri. 1937. Pp. xxiv + 356. Price, $3.60.

L'HYSTORE JOB. Adaptation en vers Français du Compendum in Job. de Pierre De Blois. Éditée par Robert Chapman Bates. Yale University Press, New Haven, Conn. 1937. Pp. xxx + 291. Price, $3.00.

THEOLOGICAL AND DEVOTIONAL.

THE PRIESTHOOD. By the Most Reverend Wilhelm Stockums, D.D., Auxiliary Bishop of Cologne. Translated by the Reverend Joseph W. Grunder. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. iv + 241. Price, $1.75.

Stations of the Way of the Cross. According to the method of Saint Alphonsus Liguori. 1938. Pp. 40. *Edition with Franciscan Text.* 1938. Pp. 40. Both books illustrated in color by Brother Max Schmalzl, C.SS.R. Frederick Pustet Co., Inc., New York City. Price per copy, 15c; per dozen, $1.00.

Priest and People Co-operate in Holy Mass. By the Reverend John J. Wynne, S.J. The Home Press, New York City. 1938. Pp. 62. Price, 10c.

The Heart of the Church. The Sacred Heart in the Liturgy. By the Reverend Francis P. Donnelly, S.J. William J. Hirten Company, Inc., New York City. 1938. Pp. 208. Price, $1.00.

Studies in Religion. For High School and Adult Groups. By the Reverend Hilary R. Weger. W. H. Sadlier, Inc., New York City. 1938. Price, 40c per copy.

PHILOSOPHICAL.

Theodicy. A Class Manual in the Philosophy of Deity. By the Reverend Paul J. Glenn, Ph.D., S.T.D. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. x + 300. Price, $2.00.

Energy and Business Values. By Halsey Taft Tichenor. The Margent Press, New York City. 1938. Pp. v + 224. Price, $2.00.

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I Don't Like Lent. By the Reverend Daniel A. Lord, S.J. Pp. 35. *Are You Scrupulous?* An Interview with the Reverend Francis J. O'Boyle, S.J. By the Reverend Daniel A. Lord, S.J. Pp. 36. Price, 10c. *Tell Me about Jesus.* By John Sexton Kennedy. Pp. 20. Price, 5c. The Queen's Work, Saint Louis, Missouri. 1938.